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THE
SONG OF COSMOLOGY;
OR THE
VOICE OF GOD
IN THE
SCIENCE OF NATURE.

COMPLETED BY EIGHTY THOUSAND YEARS IN
STAR-DATES OF HUMAN HISTORY.

BY
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"God in Nature and Revelation."



Poetry is the Natural Voice of Prophecy.

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MAIN

P R E F A C E .

Moses divides all time into six days or ages. These days are subdivided into epochs, called evening and morning. In these six days all the work of creation was finished, wherein rocks were formed, trees grew, and life was begotten; wherein suns give light, and planets revolve; and at the close "God rested from all his work which he had made." The seventh day, without epochs, periods, or changes, is supposed to be the unmeasured duration

of eternity. As an index of creation the weekly Sabbath was given. Ex. 20:11. Man, under a covenant of law, was to look back from the close of the week to take his reward. This was to be strictly measured to him by justice. "A pair of balances in his hand" was the emblematic groundwork of his reward. Rev. 6:5. Hence, in commemoration of the law covenant, in addition to the moral and physical necessity of a seven-day Sabbath, it was highly important to select the seventh day as appropriate. For this reason God declared by Moses that He gave this day. It was given with just the limitations that special or local legislation would give to a law covenant. Rom. 7:6.

Isaiah spoke of the departure of such special legislation under the figure of the old heavens and old earth.

Isa. 65:17. The Christian covenant is emphatically one of hope, looking forward through the resurrection. Retaining the moral part of the fourth Commandment, and “forgetting” as commanded the local part, which is the particular day in establishing the Gospel, it was important to give man as Sabbath the *first* day of the week; that from the first day of the week he should look by hope to the faithful accomplishment of his week’s labor. In this he is assisted by the concrete Ideal of human obligation, in Christ’s example, wherein the scales are balanced by his blood, mak-

ing the new way to life possible through the grace of God, vouchsafed to all who honestly attempt to follow the Ideal.

This view of the new covenant seems to have been so evident, that Christ and his Apostles entered so quietly upon the habit of meeting upon the first day for worship, as they had once met on the seventh, that no discussion was needed. All, believing in the resurrection of Jesus Christ, readily concurred. Both days signified that there “remains a rest to the people of God.” The former, as a reward of works after the ages are past; the latter, as a gift of grace, crowned by and entered upon through the resurrection from the dead.

The first and second days of Moses have no corresponding ages in written Geology, as during these long periods of time planetary matter was passing through its gaseous, vapory, and liquid states. Neither of the three clocks of the heavens by which we measure time was in existence then. The evening epoch of the third day includes the liquefaction of our globe of water, and the submarine deposits, represented in Geology by the Azoic age.

And God said, “Let the waters under the heaven be gathered together unto one place, and let the dry land appear; and it was so.” The morning epoch of this age, giving the “grass whose seed was in itself,” corresponds with the so-called primary rock, reaching to the Carbonif-

erous. Following the “old Red Sand-stone” was an age in which immense quantities of carbonic acid gas was deposited, and afterwards gradually reduced to coal. Some call this the “intermediate age between the Primary and Secondary rock.” They divide the age into numerous epochs, and each epoch into a burning and non-burning period.

These periods have been counted by means of strata of coal alternating with gravel. Of these Hugh Miller enumerated nearly two score, while Sir F. Lyell gave one hundred. The earlier series of these epochs gave the material for anthracite, and the latter for bituminous coal. It

was only for short intervals between these periods that the sun first shone on the earth. Hence, under a figure of speech, these effects are brought out in the creation of the heavenly orbs. Here the “swaddling band,” to which Job alluded, was removed, and light and increased heat was let in on the face of the earth. Moses was scientifically right in making the Carboniferous age a distinct day, divided into morning and evening epochs.

The fifth day of Moses commences the animal kingdom, and ends with the creation of the whale. The evening of this epoch was very long. It includes the long morning of the third day, both morning and evening of the fourth day, all the

so-called secondary rock, also the tertiary to the Myocene. Gigantia of mammals make the morning. “And God created great whales.” The sixth day includes all time since. It is naturally divided into historic and pre-historic. Man’s existence is placed by all in the last great epoch of this age. This morning is to end the work of God, connected with matter. Notwithstanding Moses used the strong language of vision, placing all creation in the past tense, yet our Saviour said: “My Father worketh hitherto, and I work.” The two harmonize on the principle that Moses, in vision, went through all measured time, beholding the changes

and the being of matter as a thing of the past. We are now in the midst of the creations of the sixth age. Time and creation have thus far kept even pace. Both are relative, and hence not eternal. They will doubtless cease together.

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INTRODUCTION.

Language was invented for material purposes. Man, meeting his fellow, in connection with material objects, must define and express their use. This outward necessity would establish a language of objective ideas. Hence all human languages known, are essentially objective in nature and mode of application. Man is also a creature of subjective thought and spiritual intuitions. To rightly express these with objective language, he naturally lifted language up into the realm of figure in poetry. Hence poetry is naturally no less the language of

prophecy, than the voice of the soul. The approaches of Deity to man are clothed in poetry. The world are agreed that natural, well expressed figures of speech are essential ingredients in good poetry. The world not only ask and expect figures here, but when conscious that the language read is poetry, they make all due allowances for strong figures of speech.

The prophets have given us the grand outlines of Cosmology, the steady flow of Time's changes with the great march of empire, in the ever changing political, religious and social condition of man, in poetic language. Of Hebrew poetry it has been well said, "Translated into verse, and read by a matter of fact people, with objective modes of thought, its

beauty is nearly lost." The literal mode of interpretation, therefore, natural for such a people, renders the text false to nature, and unlike the sublime truths stated.

All the prophets spoke in figures, and scarcely without a parable spoke Jesus unto the multitudes. The Bible exceeds all other books in sublimity of conception, grandeur of figure, depth of subject, and breadth of meaning. It abounds in poetry; not only in the Psalms and Canticles, but also in much that is usually called prose. Our people have departed a long way from the habit of the people of the Orient, who poetized their best thoughts. Hence large portions of the Bible, originally given to the world in poetry, have become sealed to our read-

ers. Of this species of composition are the first chapters in Genesis, the books of Job, Ezekiel, Daniel and Revelation. I need offer, therefore, no other apology for dressing the comments here made upon these books in verses. I have chosen the dactylic, as better meeting the form of Oriental language as given to us. Whole verses, and sometimes nearly whole chapters, in Moses and Job, may, without any material alteration, be brought into rhythm. Should the reader of these lines, through this means, be led into close relations with nature, and nature's God, the author will feel himself abundantly rewarded.



THE SONG OF COSMOLOGY.

CHAPTER I.

First Causes Sought After.

God in order, before nature.

God, in revealing, with, and beyond nature.

SECTION FIRST.

THE LINES OF INQUIRY SELECTED.

O where Understanding, true Wisdom of
causes,

Shall mortals enshrouded in darkness be-
hold thee;

Or how shall our knowledge of changes
in matter,

Yet link with the cause, first beginning
the series.

A line is suggested unknown to the lion,
Nor viewed by the vulture, though keen
his perception;
That way we must find so select and re-
fining,
The path that's unknown to the fowls of
the air;
Unseen by the ken of the sharp-sighted
eagle,
Not trodden by beasts, found unclean in
their emblem;
Unread in the changes, unfolding the
flora,
Unheard in the record of fauna expiring;
Not known in the crystal, beneath the old
fossil;
Not valued with gold or weighed against
silver,
But cast up in place for the ransomed of
thinkers.

Too deep for the eye of the sage with his
hammer,

So vague are results of the scientist's find
ings;

While th' deep 'neath the earth in its
pressure proclaimeth,

th'
While th' sea, that is rolling above on its
surface,

Solutions to *first* cause are found not in
nature.

As ling'ring for guidance to th' path 'f
understanding,

We pause to reflect on the voice of the
ocean;

The changes in liquids leave seldom a
record,

And gases but mock with unceasing con-
tortions,

While tracing their changes in process of
forming.

Like deltas which hold the strange burden of rivers,

Now showing the seasons in regular series,

The crust of the earth is imprinted with fossils,

That herald the epochs, in series of changes,

In three, of the four, geological ages.

Like placers, that sparkle with crystallized carbon,

Cohesions of earth are all teeming with wonders;

Yet diamonds conceal the true cause of formation,

As jewels in root-truths are notably wanting.

Then where is the place and the way 'f
understanding?

Destruction and death, in their fossil re-
tirement,

Entombing the life and the motion, once
given,

Reply "We have heard of the fame of
causation,

Inhering as hidden, unseen, yet the real,
But know not the way, or the manner of
acting."

Bewilder'd by nature, who hints in with-
holding,

That sh' points to the Master, in rever-
ence, saying

"The way and the place is in God thy
Creator;"

"Go turn to the God of your fathers for
wisdom,"

“He bringeth to light the desir’d understanding,”

“He search’d it out, saw it, and declar’d it fully.”

We look with relief from the laws of
mere sequence,

To Him who in wisdom ordained the
heavens;

Yet here, we can see only the finite and
temp’ral

The Author is veiled in infinity’s great-
ness.

All terms when applied to Eternal Om-
niscience,

Seem meagre, and lacking infinity of
meaning;

’Tis th’ poets descent to the mortal and
lowly,

To raise them to Him, the Ideal Divinity,
Unseen, as a Spirit, by mortals or angels.

Let man but approach the August, and
Eternal,

Attempting to note his best thought, of
Jehovah,—

Infinitely viewed through the finite, by
finites,—

A host of paradoxical words shall con-
front him.

Art thou the Invisible? 'Tis Thy fashion
Inform, that we speak of; art thou the
observ'd?

Tis action, and light, co-relation of
forces,

'That speak of Thy life-giving power, in
contrast.

Declar'd by the heavens the Lord, the
One Maker

Of all that is made nor less God when
by earthly

Disclosures proclaimed the Almighty, as
First Cause,

In qual'ty supreme, and approachable
here, through

The feelings of mortals redeem'd, while
ascending

In thought, by a ladder of means, to the
goodness,

And mercy, and fullness of Christ, so ex-
haustless,

Though studied by angels or men, but in
being

So great as in length of Thy days the
Eternal,

That we may but look in th' direction
Almighty,

Beholding the finite, revealing one God;
Who
For aye must remain thus unknowable,
God in
One essence of self-known Infinity—
Thee we
Adore and here sing.

As the competent teacher
Will spread out large fields of rare beauty
and profit;
Before the more competent pupils at-
tending,
Observing their habits, ability, mode of
approach
To principles, giving due share of atten-
tion
To general wants, more especially those,
which
Will baffle their efforts in faithfulness
given;

So thou hast before us spread heaven
and earth, that

We should them regard as one field for
reflection,

Developing pupils, up nearer angelic
Conceptions of Deity, essence infinite,
Abstract in supremeness, and glorious
oneness.

The Bible and Nature bespeak but one
Author;

Not changed since giving the one, but
new wants thus

Supplying, by giving thyself in concrete
relations;

Where cloth'd in a garment of poetry
grandest,

Thy name and thy nature are found as in
proph'cy.

Since each is essential to set forth completion,

May much of thy Spirit and wisdom be given

The Muse in his fancy, nor less in his reading

These books that proclaim to the thoughtful thy cov'nants.

As sequel to nature the Bible is given,

Just meeting those wants not supplied before to

The student, while delving in earth for his knowledge;

Yet here it is given, conjointly with nature,

To hold man in rev'rence retrieving his errors.

The prophets, in giving the parts which
appear in

Brief poems to sing the grand outlines
of kosmos

In figure, have brought forth the key to
responses

To questions in nature, not answer'd by
laws of
Her showing.

These books, to us rightly expounded,
Conflicteth no more; but as harmony in
spheres, once

Gave music to angels, so these are pre-
pared

To thrill the true soul with the fullness
of God, now

With man, ever present to help as of old,
when

Thou madest the cloud Thy concealment
and darkness

Of primitive night Thy pavilion, or
ridest

Upon the unmarshalled heavens, bestow-
ing

Great treasures of power, not lost in
their changes;

Or speaking the sun from the darkness
of Eld., and

Forecasting thy shadow in light that was
given.

The skeptic, while looking but earth-
ward for causes,

Has seen such a world of true forces in
waiting,

That doubt of all power beyond has re-
sulted;

Still, causes like these but effect are, and
cannot

Be cause that's uncaus'd, or resolve those
unwieldly

Yet strangely imperious questions, all
proper,

As whence all this matter, now form'd
into systems?

Whence power, that gives co-relation of
forces?

Whence motion, and what were the first
forms resulting?

In what state was Earth there, ungather'd
in chaos?

What makes up its centre, now form'd
in a sphere? and

Whence life? What its form? In the
germ of a cell, or

Matured condition, before it evolved its
Own likeness? In seed, or in rootlet ex-
quisite?

What seasons were earliest given to
Earth? and

How changing the day, to alternate with
night, has

Uplifted the bow of the cloud for a
token?

What power has changed our times and
our seasons?

Shall substance in motion exist on for-
ever?

Or power survive the grand wreck of all
matter?

These questions, suppress'd not by being
ignored,

Must find a solution e'er science 's com-
pleted,

For here is the field of hypotheses wild-
est,

Where science is made to conflict with
the prophets.

With seeming regret, have our scientists
spoken
Of cosmos of Moses, unlike that of
science;
'Tis theory starting, not science as fin-
ished,
Hypotheses change as the winds of the
heavens.

Ye students of nature, in pride of your
knowledge,
Deriv'd from God's essay, the earth and
the heavens,
First read and explained by friends of
our Saviour,
Appeareth it well in your delving for
truth, to
Forget the kind care of the Author of
nature?

Hypotheses cleave to the wildest of
fables,
In giving plutonic relations with na-
ture,
And shall we not give the Old Bible a
hearing?

From lovers of truth, where the cause
stands so nobly
Inviting the world to behold the hand-
writing,
Where destinies turn on the tone of a
sentence,
Where truth will be welcomed with poetic
rapture,
The people have reason to look for assur-
ance;
While reading your claim to the fullness
of nature,
Expect from the laws, which inhere with
our fabrics,
Good reasons, in answers most clear will
be given.

Long waiting to hear the right sequence
to reason,

While asking solutions from nature's in-
structors,

Content, if a part of these questions were
answer'd;

Perplex'd with your wrangling on ques-
tions at issue,

We turn disappointed from masters of
science,

To prophets of God, in the sweep of their
vision,

While singing the truths, that Jehovah
has given.

Here, reading full answers in order all
placed,

While leaving the province of reason still
open,

In painting these touches of cosmos in
figure,

They serve as a sequel to science as
given.

Comparing with nature, they prove their correctness;
Endorsing, 'though lips may yet curl at the mention
Of God, and still more at the thought
that e'er he has
Inspired a man, to retrace the long steps
of
Old Time, or go forward to th' end of all
substance
Now seen, that this knowledge might b'
given to mortals,
Still hold we the Scriptures, as though
not eluded.

But what of the answers, returned by
man's wisdom,
To causative questions of primative na-
ture?
Ignoring those questions not answer'd in
nature,
They deal in specifics, through laws that
are given.

Deciphered, their language would show this position:

“We deal in known facts and can demonstrate all”

“Our positions, by reference to phenomena present,”

“Or past, but beyond this we cannot go safely,”

“Nor care we to know any more on this subject”,

“Than nature in science of law has presented ;”

“All notions of man’s inspiration, on subjects”

“Pertaining to nature, we hold as a dogma.”

Since science, so called, is content to ignore them,

And Scripture allusions to cosmos in building,

Are figures of po'try in snatches of
vision,

Beheld by the prophet as nature was
forming,

We haste to the sequel of nature as
given.

Then back to the past, far away with the
prophet

Of Israel's God, we must go, the first
causes

To note, and the Earth's many changes
of motion

To learn.

O thou prophet of God with man's
first gift

Of sight, and of insight, and foresight
unstained,

Has God to the given, and power im-
parted

In vision, to sit near the Infinite First
Cause,

While speaking the substance of matter
in being?

Then have we good reason to return to
the study

Of Scriptural reference made to crea-
tion,

Ashamed of skeptical dullness in feel-
ing,

On subjects, Jehovah has thought so im-
portant.

'Tis seldom the Scriptures allude to crea-
tion,

And then, with a dash of bold figure in
vision;

The "Book" is so "small," yet all teem-
ing with action,

That few are aware of its grandeur of
meaning.

The morsels of Scriptural cosmos, ar-
resting

Our notice, are little remov'd from
axioms

Appearing self evident since we were
never

Without them. Deductive conclusions
gave them not;

The prophet records the true source of
this power.

“I know that thou canst do all things,
and no thought is

“Witholden from Thee; for I uttered
these things, not

“By my understanding, as they are too
mighty

“For *me*, but Thy Spirit hath taught me
these secrets.”

The Bible, as th' highest and best source
of ref'rence;

Has wrongly been robbed of power in
statement,

It once held o'er patriarch prophets, as
giving

The voice of the Lord on the subject
revealed;

Not as the tradition of the ancients, re-
corded

By superintendence of honesty only,

But by inspiration of prophecy in vis-
ion.

The measure of God's inspiration to
man, in

Historical time, has been, wants to meet
only,

The which, from their nature precluded
all efforts

By mortals to satisfy; things, that in fit-
ness .

Forbid his embod'ing in nature's creation,
These, God did reserve for his special assistance.

As providence in nature evolving through law, is
The rule of God's mingling with planets or mortals;
So special assistance e'er voices emergence,
For which no provision in nature is waiting.

The movements of nature, so vast in her changes,
Unmarked by the foot-prints, since left by her power,
Have all been thus measur'd by special beginnings;

So, science completed, must bow to the
Bible;

Where prophets have given the origin 'f
matter.

SECTION SECOND.

MATTER AND POWER SPOKEN INTO BEING.

A few years since, a few scientists were found bold in declaring the eternity of matter. Setting God aside, their argument was a short, and doubtless to them, a conclusive one. "From nothing, something cannot come." We now have the word of Prof. Huxley, publicly expressed, that "No scientist will for a moment indulge the proposition." "Should any professed scientist affirm it, he would instantly be turned out of court as incompetent to testify." Thus science, in this case, has wrought out its own cure, by establishing this syllogism:

That which is eternal admits of no
changes ;

Matter is undergoing a series of changes,
Therefore matter is not eternal.

The doctrine of special providence, is
not confined to revealed religion. It is a
necessity of science as well.

The existence of matter in any form,
or without form, establishes the special
providence of God. The existence of
power, motion, and life, are so many ad-
vanced steps in the same direction. Thus
God, even in science, is represented as
having special watch-care over the uni-
verse, supplying at different intervals of

time, any needed power, beyond that previously existing in nature. Christians claim the like of Him in the interests of humanity.

THE SONG OF CHAOS.

O space! how thy negative nothingness
baffles
My efforts t' conceive of thy being in
duration ;
Unmeasur'd by nebula, systems, or
planets,
A blank unshapen, unceasing, nonentity.

In that one beginning, did God then
create the
Whole heavens and earth—the true
whence of all substance ;

Suffused in space, was all matter in
gases ;
The womb of the ether was pregnant with
systems.

We haste to inquire, in what form was it
given ?

In globes or in fields, of unique kinds of
liquids ?

Or gases, primeval, as virgins, unwedded,
Throughout all the regions of space then
in waiting.

Hypotheses only our scientists show us ;
“ All void with no form ” quick replies
the old prophet,

Dame nature was holden by laws of her
own, in

The stillness of night-fall ; inertia there
reigned

The monarch of all it survey'd, and the
darkness

Was scribe, then becalm'd o'er the one
vast connection

Of space. This appalling repose of all
matter

Was called, by the prophet of God, in
poetic

Refinement of figure, the night of crea-
tion.

Philosophy would here inscribe with
dogmatic

Assurance, perpetual rest ; but the
prophet,

In love, is here sent to our aid ; "And
the Spirit

Of the Lord on the face of the deep " did
then move, and

First motion, including all power, with
light, was

Resultant. As 'n light, analyzed, now is
brought forth

A triune of parts, all arising from
powers

Dinamic in form ; so our students of
nature

Find force of two kinds; to recount them
as given,

We note here that power at rest is
potential

In name ; and that power in action is
dinamic

In name ; so we hear from the scientist
stately

Discourses, of forces at rest, and of
forces

In motion, and each in its turn was re-
sultant

From power. They speak of the action
of Sol on

Organic remains as dinamic effect, while



On substance with life, as potential effect. Then

All action of forces discourses the hiding

Of power, from whence it evolv'd, in due course of

Its action ; approaching no nearer to cause of

This power, than nature in sunbeams may give us. .

The agents now seen are but forces in changing ;

Far back of all physical showing a power

Unseen, must exist, though unmeasured by the flight of

These years, and that force is in the bosom of the Father,

Who spake, and great treasures of power stood waiting.

Then back to the speaking of light out of
darkness

We go, there to learn the First Cause of
this hiding

Of power, potential, embraced yet in
nature ;

And used in a series of changes in
forces,

Without the least increase or loss of its
nature.

There mightily moved the Spirit of God
on

The face of the deep, and God said let
there light be,

And light now awoke at the mandate
divine, as

It swept the abyss ; and all matter was
rous'd from

The night of its sleep, as the sun took
its motion ;
And evening and morning were day now
beginning.

Connections in science are notably want-
ing,

Perplexing alike to teacher and scholar ;
While showing the weakness of mere
speculation,
They fail in relations that give us com-
pletion.

Uniting the Bible to nature as given,
Solutions of science, that own a be-
ginning,

May rest in a helper, still greater than
nature,

As forward we press from the whence of
beginning.

But what wilt thou say, O bewilder'd of
mortals,

Still seeking in nature for lost links of
science?

We call your attention to these grand
solutions:

Of twelve of the leading suggestions in
physics,

Not answer'd in nature, all puzzling, all
needed

To make your cosmogony whole; and
though quoting

But few, of the many expressions, which
cover

This subject, yet five out of twelve of
these answers

Are given. Shall we look to the prophet
for answers

To those still unsolved, or implicitly
follow

Your scatter'd inductions, agreeing 'n
this only

To quickly reject the whole statement of
Moses.

To law as a basis, we turn as a witness,
To God, as the Author we turn for a
Teacher,

Thy Word still, O God, is our help, as a
light to

Our pathway; and shall henceforth teach
our dependence

On Thee, not for culture of soul in right
morals,

Alone, but for science complete. The
few scatter'd

Inductions from science, arrang'd in the
light of

Our sequel to nature, prepar'd with re-
spect to

Our wants and ability to meet them, are
pebbles
To th' ocean of truth, undiscover'd be-
fore them.

As th' special creation of power result-
ing
In light, was the second grand point,
which, in vision,
Was gained by Job, as he travers'd the
past, and
What formed the basis of song when the
“Morning
Stars sang there together,” and th’ “Sons
of Jehovah
Rejoic'd to behold those bright sentinels
keeping
Prompt time to the march in the foot-
prints Almighty ;
So Moses in giving his song of crea-
tion,

Beginning with night that preceded formation,

Now known as the rest of primeval inertia,

And closing with morning that ends the creation,

Beheld this grand era, beginning in darkness,

Resulting in light from the centers of systems,

Perfected in power, imparted to matter.

Uniting the periods evening and morning,

Recalling conditions adverse in their nature,

The age geologic, reads day in the vision,

All one in their meaning, creation beginning.

SECTION THIRD.

The deep bounded by a compass, or
Planetary matter revolving in a circle.

Concerning the events of the second day it is well that we contemplate the necessary condition of planetary matter after the foci of suns: All the unoccupied matter of a system must either fall to the center or revolve about it. In a gaseous state this would naturally assume the shape of an immense ring.

Such is believed to have been the condition of things, as described by Moses, in his prophetic view of "Waters above

the firmament, not separate from those beneath the firmament." So Solomon personifying wisdom, Prov. 8:27, "When he prepared the heavens I was there ; when he set a circle upon the face of the depth." All planetary matter, in the form of an immense ring of primary gases swung about the sun, at a great distance, in a circle. This is called the evening epoch of the second day. The chemical union of oxygen and hydrogen gave a field of superheated steam, so much

lighter than the gases composing it, that it must take its place, in the voids of space, still farther from the sun. Since matter, left free in space, seeks the globular form, except where by a primary position it is balanced in a ring, this field of steam, will seek the shape of an immense globe. This was the morning epoch of the second day. The cold ether must liquefy this globe ; and, as it gathers, its orbit will change toward the sun. Passing back through the ring, from which it was evolved, it will attract an atmosphere of its own. In such a

state it passed into its present orbit ; and out of this atmosphere came the deposits. Thirty miles depth of water will bear a column of rock to its surface. Here the lower Silurian rock appeared ; and animal and vegetable life were formed.

THE TRACKLESS WAY OF THE GASES AND LIQUIDS.

Details of the scene were now given the prophet,

As there in free space he beheld its surroundings ;

And cosmos was sleeping in primitive gases,

Revolving in circle without a horizon.

He saw there the earth in choas was resting,

The half of a circle above, then in language

Recorded as “firmament,” met the half circle

Beneath it, so giving the circle completion.

Horizon of waters above, met horizon
Of waters beneath, and the deep by a
compass
Was bounded. The primitive gases of
space, in
Extent, whose diameter sixty-one tril-
lion
Of miles was in measure, were gathered
in circle
And focus of system, 'round which they
revolv'd.

The general division of matter in sys-
tems,
With ref'rence to space, was the emblem
of morning ;
With ref'rence to Earth, it was night still
in emblem.

A spark and two gases in circle combine
in
Close chemical union, expanding in
making
To steam, superheated, forth flying from
orbit,
Still farther from th' sun; till in globe it
is gathered,
And morning of earth has now dawn'd ;
and the evening
And th' morning is second division of
ages.

The globe born of chaos, began there in
vapor,
All ready to gather its waters in one ;
and
The morning, the second, resigned its
strange day, while
Enclosing its vapors 'mid waters sur-
rounding.

Condensing to liquids, its grav'ty in-
creasing,

Its orbit must change, as liquefaction
proceeds, and

In passing the primitive circle of gases,
Will draw to itself, as a belt of thick
clouds of

Aerial liquids, a circle enwrapping
The primitive seas, and containing the
elements

Of future deposits. With ref'rence to
solids,

The prophet made mention of evening
the third day.

CHAPTER II.

THE GRAND MARCH OF TIME THROUGH
GEOLOGICAL DEPOSITS.

Rock, with respect to origin, is usually divided into Plutonic and Aqueous. The modern developments of science have yearly diminished the relative quantity of the former, and will doubtless yet show with Job, that all primitive rock was originally made under water, from the deposits of the sea. We have rock, that has once been melted, which now

may be termed fire-made. The best test for this is fire. Will it bear without disintegration, to be carried back to its heated condition. If heat sets free a set of confined gases, destroying its strength, the argument is plain, the rock was never heated before. Such a test shows granite, gneiss, lime rock, and the slates, to have been made without heat.

SECTION FIRST.

SUBMARINE ROCK.

The night of the solids, now fairly commencing,

Its orbit must lessen as vapor decreases,
Accelerate speed the new forces must balance,

As shrouded in swaddlings it sped into orbit,

With pole, not to place of the north,
then quite empty,

But pointing directly to the sun by attraction.

Here work of deposits in earnest commenc'd,

The gases must liquefy, changing, combining,

The liquids solidify, gravitating downward,

While laying foundation of earth in the waters.

The noblest of metals with gravity largest,

Adown the blue ocean to level the deepest,

First sank in their pulpy and liquid confusion ;

Still ready to press through the fissures in solids,

As grav'tating downward the pressure is greater ;

Where crystallized quartz oft' bespeak the deposits,

In Beams of Jehovah's fix'd chambers now placed.

Thus God in the sea hath so settled the earth, that
It rests on the waters, on floods there establish'd ;
“With stone did He cover the waters” of yore, and
“The face of the deep in its darkness was frozen ;”
“In th’ water and out of the water” did God of
Old make the deposits. Some thirty odd miles of
The Earth’s crust was made ’neath the sea, and the “Lord had
Not caus’d it to rain on the earth,” nor was life there
But dry land appear’d as earth show’d in islands
Her surface now ready to cherish the life, could
The germ but be found.

SECTION SECOND.

THE ORIGIN OF LIFE.

Here the muse on the laws of
Dame nature did call, for the whence of
the life, by

What power to rise? The air whisper'd
in meekness,

We have no germ floating here. Seas in
turn showed

The rock as their voice in reply, free in
cleavage,

Without fossil, its birth submarine, no
life germ is

In us, no potential life power is steep-
ing

In beds, submarine, all so cold and so
pulseless;

Spontaneous life is not taught by the
strata.

All nature thus blushing to sit as our
teacher,

Whenever First Cause is announced for
solution

Then haste we to sequel to nature for
answer ;

Here learn we that life cometh from the
Lord, let his praises

Be sung, as He made the live plant e'er
its seed in

The earth was, each, after its kind. From
the prophet

Alone, can we gain the true answer to
question

Whence life? Right here stands the true
record where science

May gain all her knowledge of life-cells,
so pregnant

With power; and add to her table of
partial

Inductions, this link, to Deistical
science

Now lost. Here the life as a bride-
groom, rejoicing

In strength, was united in marriage with
earth ; they

Will cherish, and nourish, and multiply
life-cells,

Each after its kind. This grand union
was shown by

The prophet to hold the relation of morn-
ing

To solids ;—the night of deposits now
past, while

Up through the silurian forests of grey,
the

True morn of the strata was steadily
building.

The forests of yore sung the day to its
close, still
The Earth held her swaddlings, undeck'd
yet with flowers;
While cryptogans all, as the ferns and
the rushes,
The flags and the reeds, wav'd o'er
batrachoid dwellings.

SECTION THIRD.

THE CARBONIFEROUS AGE.

[The Earth was still surrounded by a deep belt of purple gases. By a bold and beautiful figure of speech, Moses puts cause for effect. The radical changes made in the atmosphere, during this age, opening the way for the creation of phenogamia, and the warm-blooded animals, is noted by allusions to secondary causes, producing them. These, in turn, are traced to First Cause. Hence the creation of the heavenly orbs is here introduced.]

THE YOUNG EARTH DRESSED IN SUNSHINE.

This belt of sulphurous anhydride, with
acid

Carbonic, will find its way into the earth,
through

Gigantia of trees, and the nitrates of the
ocean;

Where stored 'till Earth shall, divesting
herself of

This bandage by which she was swaddled
in childhood,

Reclothing herself, for a time, in pure
sunlight,

Reveal the pure air in true type of the
flowers.

Too rich yet in oils to escape quick combustion,

The fire will unlock these deposits, involving

The Earth in surrounding dark robes of thick gases,

To wait the long years for the flora to gather.

The scenes in deposits, enacted again, as
The gases are hanging o'er lakelet and
river,

Give strata, that tick forth the time of
these measures,

And tell us the forming of anthracite
fuel.

Returning by cryptogams, ferns and the
moss, to

The swamps of the earth, as a strata for
fuel,

The air revolutionized, gives a new era;
In beauty of speech, through metonymy,
sunlight

Is put for effect on the flora of nature;
The periods of burning, in figure were
called

The evening the fourth, or the age inter-
mediate.

One hundred of burnings, and th' gases
are hidden

In rock; and new class of phenogamous
plants, now

Come fresh from the hand of the Lord
in creation,

Combining the beautiful 'n nature with
th' useful,

Now showing the emblem of flora when
blooming,
This age of deposits 'was ended in sun-
light.

The plant now no longer is mantled in
darkness,
But many ten thousand of shades in
bright colors,
Reflect the sweet homes of the angels
above us;
While Earth in her new dress was
juvenile, under
The kiss of the sun-beam, as the touch
of the holy.

The *fourth* night, in progress of chang-
ing, took fr'm Earth all
Her wrappings of childhood, and brought
in the sunlight,
In beauteous wealth of resplendent-
adorning.

That age of the plant, pale in darkness,
all void of
The flower, would answer the seer as an
emblem
Of night; while that age which gave
bloom'n sun-light
And shadow, would answer the seer as
an emblem
Of Morn; where the highest perfection
in th' flora,
Produced in type, through first blooming
of flowers,
Might speak of the finished world of the
future.

No withering age will e'er close in upon
them,
To open a way for a change to the
higher;
Hence, morning of flowers continues.

Not so in the kingdom of animals, living
Where changes in progress must mark
the great epochs,
And such, as to throw all the previous
formations
In shades of deep night; where the
changes were mighty
In habits and size, as in modes of their
breathing,
Where th' ages succeed, as they build to
the higher.

SECTION FOURTH.

The fifth day of Moses, being the first of the animal kingdom.

THE EVENING EPOCH.

Progressive in types, there the fish, and
the mollusk,

Were sporting in lakes of silurian de-
posits,

Gigantia of birds, on the sands of the
Perm'an

Inscribing a language, since read in the
strata,

Where saurians bask'd in the warmest of
sunbeams.

The Ichthyosaurus, with eyes like the
day-spring,

There plough'd the strange seas e'er the
chalk was prepared;

Then huge Pterodactyles, with leathery
wings, through
The Eocene waters were gliding; and
birds of
Strange plumage, there flew in the night
of the fossils'
Lone dwelling.

THE MORNING EPOCH.

Marsupials herald the waning
Of night-watch; and mammals, thick
skinned, the many
Bold rivers then quaffed, as climbing the
mountains
The streams must be forded: Behemoth
of Job, e'er
High mountains were reared, gigantia of
mammals
E'er bovines appeared, once held the rich
slopes of
The Tertia forests, but yielded to fate, as
The ice fill'd the seas, and the morning
was ended.

Thus tracing the proph'cies of Job and
of Moses

Comparing with nature as seen in the
strata

The days of creation are the ages 'f
geol'gy

Referring to th' greatest division of
changes.

The Morn of the fifth saw the end of its
day, as

The looming of rock piled the grandest
upheavals;

Submerging the marshes, the hills, and
low mountains,

Destroying the tropical fauna then liv-
ing,

While ninety and six per cent. sank in
the ocean.

SECTION FIFTH.

THE GLACIAL PERIOD.

[It is a fact, well established in the surface appearance of the strata, that our earth has been nearly covered with ice-bergs, many times, and for long periods in duration. The cause is best seen on the assumption that the crust of the Earth rests on the waters, and at that time one pole pointed directly to the sun.]

Then ice-bergs in fields from the home
of the night-house,
Came crowding and scouring the rock in
their pressure,
The coal and the sand-stone, the slate
and the pebble,
Were mix'd in confusion with rock of all
ages.

The soil of the uplands long wash'd by
the rain-fall,
Was hurl'd to the ocean, and mountains
were less'ning,

The sea took the remnants, in grains not
as heavy,

Less weight of the continent left it to
rise, as

The tops of the mountains were rounded
in outline,

Till hills of the Eocene graded to val-
leys,

And beds of her rivers, quite fill'd with
th' drift rock,

Appear'd with new surface denuded and
changed.

Dry land once again gave a welcome to
rain-storms;

New wants unprovided appeal'd to the
heavens;

These lands must be stocked for past
fauna are drowned;

Then beasts, and the snake, with the
horse and the cattle,
Were sung as the night of historic crea-
tion.

The fauna of earth, here a maximum
showing,
In strength and agility sporting in
beauty,
Yet wanting in planning and moulding,
Suggesting creation of mind in its full-
ness,
Where guided through wisdom, may help
to completion.

So these with mute tongues, while fore-
telling a morning
In progress, presenting the real ideal,
Of mind in its strength, as of motion
continued,

Uplifted their eyes at the crowning creation
Of him, who should light up the morning historic.

SECTION SIXTH.

THE INTRODUCTION OF MAN.

Premising a little the post of this lord, we
Will seek to prepare for the statement of
Moses.

The one to be given, must harvest the furrow,
Must grasp the true principles, moulding all matter,
Relations of the fit, and the just, of the right, and
The wrong, he must know, and t' insure the right action
He must comprehend the results of his motives.

Unlike those, who looking to earth, till
the soul, and

Its God are forgotten, the prophet saw
no one,

From whom the true lord could evolve;
as between them,

The highest of animals known, and the
needed,

A gulf not unlike to infinity seemed.

To th' lord of creation more mind must
be given,

Endow'd with the sense of the seen and
unseen;

Of earth, and to earth must so feel his
relation.

Such morning was call'd for, and man
stood before him,

Above all the living, a sample of grandeur;

In image of God, he was made then immortal,
For souls may not perish while th' breath
'f God continues.

This likeness of God, as the seal of the morning,
Twixt brutes and the man must as sharply distinguish;
While man is the last, as no evening may follow;
The earth, with her people may change or be broken,
Yet climax of all that is earthly is given.

So lofty a being, so God-like and noble,
Could mate with no being, unlike him in soul; so
To give him an unction of oneness in beauty,

The rib of his side must be bride of his
wooing,
Not better, but equal in rights, as in
maker,
Now bone of his bone and her flesh of
his taken;
In image of God, as created he him,
male
And female created he them, on the sixth
day;
And ours is the morning historic pro-
gressive,
But destined to close the grand drama of
changes.

CHAPTER III.

The Grand March of Time through Organic Changes.

SECTION FIRST.

THE ANTEDILUVIAN POSITION OF THE EARTH.

It is quite certain that the deposits were first made upon one end, or hemisphere of Earth. Even now we have essentially a land and a water hemisphere. The center of the land is near England. Bring back the continents and islands to one side, and place the pole near the Strait of Gibraltar, pointing directly to

the sun, and you have just such circumstances as answer the phenomena of coal, suroids, pachyderms, and the ocean-girt volcanoes. And what is still better, it alone answers the description of inspiration; so graphically giving the home of light, and the house for darkness, with set bounds between them, and the absence of the rainbow. Job 38:19, 20.

Then turn'd to the sun but one pole of
our planet,

Man's home was begun the most happily
and lovely;

The climate of Eden gave always one
greeting,

Unchang'd by position in orbit or mo-
tion.

The trop'cal menag'ries, now floating in
seas of

The polar environs, discourse to us cli-
mates,

With fauna and flora, unlike the condi-
tion,

Presented there now; all removed by
changes

Of times and of seasons, most rapidly
given.

The shells and the suroids, the coal and
the contour

Bespeak preoccupied dwelling, unseen
by

The boreal starlight, unswept by the win-
ter's

Fierce blast, and unchill'd by the absence
of sun-light.

And such once was all the land portion
of Earth, as

Attested by relics of tropical forests,
And tropical animals lying in state, and
Exumed in zones, now the coldest and
warmest;

The coal of pure carbon now shows where
the heat of

The tropics once sported 'mid forests un-
failing;

And suroids, gigantia, then play'd on the
sands, where

The swallow might bask in perpetual
summer.

Siberian pachyderms, rank'd with Amer-
ican,

But render'd extinct by the breaking 'f
the deep, and

O'erflow of the waters, where man, with
these animals,

Must have coexisted in climate and
labor,

Attest the historical flood of the Scrip-
ture.

Sin placed the race in a new and ab-
normal

Relation to God, and the Earth as our
Mother;

Controll'd more by fear, than by love in
true honor,

The Eden must vanish to point man to
heaven.

Because of this state, "For the sake of
the man, I

Will smite all the Earth with a curse;"
this, or hope lost.

SECTION SECOND.

THE CHANGE WROUGHT BY THE FLOOD.

Our times and our seasons have greatly
been changed;

Man's life was then newly arrang'd on
probation;

The Earth was then riven, its pole far
removed,

Much "more than twice ten full degrees,"
right away from

The sun; for that "more," we subtract
the one score from

Some sixty and seven. Thus chang'd,
still the morning
Progresses apace in its building and
moulding.
The Lord of Dame Nature, not rested
from labor,
The rock will deposit for gas to unlock;
so
Philosophy speaks of correlation of
forces,
And matter in changing defying destruc-
tion.

SECTION THIRD.

GOD'S ABILITY NOT BOUNDED BY
NATURE'S POWER.

Such measure is founded in forces im-
parted,

Unspent by her changes, potential,
dynamic;

To power imparting no bounds can be
given,

For th' mandate of Jesus all matter
obeyeth.

The Shepherd of Midian saw the morn
ending,

Eternity past, with immortality blend-
ing;

The song of Cosmology, noting Earth's
changes,

Still showing creation, will end with the
finale.

Combining their many allusions to matter,

The prophets have given in substance the changes

Beginning, and end of all things now seen, for

Things seen are but mortal, immortal the unseen.

Man reads from the laws that inhere now in nature,

A period resting of all that is made. They

Discourse of green planets, now worn out and sere, of

Conditions of worlds, obsolete by her laws. To

The seen is affixed an appointment of season,

Beyond which existence in space is precluded;

Deductions of science have typified
plainly,
The rest of Jehovah by prophets fore-
told.

Thus nature, unfolded by mortals, has
given,
A subject for song, most replete with be-
ginnings;
As ranking all others in pathos and
grandeur,
Yet wanting in fullness of sequence to
finish;
This God hath supplied through proph'cy
in figure.

INTRODUCTION TO STAR DATES.

The prophet Daniel was a natural mind-seer. He was more than this; he was often put in direct communication with the Spirit of God through the "Ministration of angels." Had Nebuchadnezzar retained his wonderful dream, or vision of empire, the mind-seers of Chaldea might possibly have related it, by following the thought of the King. Having the imagery before them, they might possibly have guessed a plausible solution, at least, satisfactory to the tyrant, who was now threatening their lives. But as the king had forgotten his own dream, there remained no connection with the dream, except through him, who originated this descriptive view of change of empire, till he should come, whose right it is, "And he shall reign from the rivers to the ends of the earth."

When Daniel was called upon for this

interpretation, he was but a mere youth, a child from twelve to sixteen years of age, Dan. 1: 17. It is not probable that so young a person understood anything of the measurement of time, by means of the precession of the equinoxes. Yet even then, he succeeded to gain a correct view of the succession of general empire, under Chaldean, Persian, Grecian, and Roman dominion. Also that the fifth universal dominion would be subversive of the bad influences of the preceding four, and would be continued. He saw this rule, as a stone, taken without hands from the mountain, filling the whole earth.

We have, by the apparent motions of the stars in the heavens, three clocks, viz.: the daily circle, the yearly circle, and the circle by the precession of the equinoxes. The time of the latter is about twenty-five thousand years. Here

[The reader will not fail to notice that these succession of events are here left wholly without dates.]

the motion is eastward. In the two former they are westward. In precession the circle is divided into quadrants. Of course, we shall always find colure lines just ninety degrees apart. Meridian one is where the sun each year passes the vernal equinox, and the others are regulated by it. The earth presents the half of both her poles to the sun fifty seconds of space earlier each year. This causes a moving of the four lines westward, leaving the stars, before in line, eastward. The rotation of the Earth on its axis, its revolution around its orbit, and the precession of the equinoxes, constitute the three clocks alluded to by Moses in Gen. i: 14.

Moad, translated seasons here, means an *assemblage* as of lines, planets and stars. This is the term used in Dan. 12: 7. Upon this clock, the prophets usually marked events, and then reduced them to years. In this quotation from Dan. they are left unreduced. Seventy

years are usually reckoned to one degree of space. If we know how many years since an event took place, it is easy finding what star was in either colure line. Again, if we knew what star was in either colure line at any given event, we can readily give the time. It is by this means that we can arrive at the correct time of certain authors, whose dates are otherwise lost, as the writings of Homer and Job.

So if we had a prophet's gift to look forward to some future event, and the additional gift of noting the identical star, in colure line at that time, we could state the time that the event will take place, with the greatest accuracy. We shall show you how gradually this rare gift came to some of God's prophets.

After Daniel had served, for nearly forty years, as Prime Minister of state; in the first year of Belshazzar's reign, he had the vision of empire repeated, under

a new set of symbols. These symbols were evidently designed to bring out the educational, or "Mystic" influence of these kingdoms, which influence was to continue long after these literal powers should have been subverted. In this vision one date only is given, and that is concerning the "Mystic" power of Rome. Dan. 7:25. We have here three and a half circles or 1260 degrees, sometimes translated days. As this subject had already been in part explained in Ezek. 4, where a day was placed for a year, it was natural to carry out the symbol, when the Mystic influence of the same power was to be dated. The vision closed, leaving Daniel in the dark as to when this date commenced. The commencing point was given as an event, but yet not dated, in a vision two years later. Subsequent as developments in five hundred and forty years, showed this commencing date to have been 70 A. D. Consequently the 1260 years would end 1330 A. D. It is significant that the art of

printing was invented this year. That it is the “Mystic” power of Rome, which we think is *commercial selfishness*, or the sixth head of the Dragon, that is here brought forward as being in the zenith of its power, is evident, when we reflect that the temporal power of Rome did not exceed the year 476 A. D.

The vision on this subject, in the third year of Belshazzer, gave not only the event for commencement of colure dates, but a third date, which Daniel called “Cleansing of the Sanctuary.” Dan. 8:14. Called by John the “Fall of Babylon.” Rev. 14:8; also the introduction of the purely “white horse” into the cavalcade of heaven. Rev. 19:14. The symbols in this vision were new, and the one pertaining to Greece was adapted to get the date of Alexander’s invasion of Persia. This was the Goat, or Capricornus, whose horns showed the invasion to have been 329 B. C. Still Daniel lacked the requisite knowledge to handle

the subject. Dan. 8: 27. Sixteen years later, in the first year of Darius, Daniel had gained the knowledge. He learned how Jeremiah through "Reading of books" had found that seventy years were determined upon God's people in captivity. Dan. 9: 2. Again he sought for the return of the thrice-repeated vision, that he might apply this mode of dating the events most affecting his people and the "Holy mountain of God."

Assuming that these dates depended in part upon his newly gained astronomical knowledge, Jeremiah had found that when the Jews were carried captive into Babylon, the winter solstice was in a small star in the bow of Antinous in the sign Capricornus. Meridian one lacked just one degree of reaching a small star in the right foot of Aries. This was the sixty-second year of the captivity. Daniel traced the colure to the star in the foot of Aries as had Jeremiah, and they both saw in that star, the event of the return

of the Jews to their native land. This one degree measured seventy years. From this date with which to start, Gabriel is about to take Daniel through four leading events of Israel's history, viz: The building of the second temple to its completion, occupying 49 years; the baptism of Christ which dated forward 483 years, leaving but the one prophetic week, for Christ to confirm the covenant, reaching the crucifixion before the week fully ended; and the "Taking away of the daily sacrifice." The first three events were to be indicated by colure lines. The finishing of the temple placed the winter solstice in the star Dabih in Capricornus, having moved about five-sevenths of one degree, or 49 years. Looking forward to the Baptism of Christ, when He should be manifested to Israel as Messiah, the colure line had passed six degrees, and thirty-two thirty-fifths of another. The fall colure was now noted in Muphride in Bootes, giving 69 weeks or 483 years. Looking forward to the

event noted by Isa, "He was led as a lamb to the slaughter," the lines had moved one-twelfth of a degree; and meridian one was in a small star in the upper part of the left horn of Aries. This gave a little over six years, in which Jesus labored as the Christ, before the crucifixion. The event of Jerusalem's destruction, and the unprecedented trouble are seen, but no colure position with it; hence the date could not be given.

Ten years after this vision, and two years after the decree to restore and rebuild Jerusalem, Daniel had his last vision. He was now between eighty and ninety years of age. The first effort, of the angel, clothed in linen, was to duly impress him that the time that he was about to give him was "long." The substance of this vision was to show that from some future date indicated by the "Taking away the daily sacrifice, and the setting up the abomination that maketh desolate," there should be three and a

half circles of human history, measured on the great clock of precession. This gives at the present rate of precession 87,500 years. Allowing for a slight increase in precession, now taking place, we have left 76,000 years, reaching the period when the dead shall be raised. He still failed to see the line indicating the "Taking away the daily sacrifice," consequently the "Little Book" of Star Dates, now "written within," was sealed. In such a state Christ received this "Book." It was still sealed. John saw him open it, as the "Lion of the tribe of Judah." Our Saviour freely commented upon this "Book," but its contents at that time could only be explained by the Father. Christ also told them that there were some standing there that should not taste death, till they had witnessed his coming. The whole that Daniel saw, would take place within that generation. Now there are two ways that events may happen; the one is by their actual and literal occurrence; the

other is to pass in panoramic view before a prophet as though a reality. The Transfiguration was not sufficiently general to fulfill even in figure all that Daniel saw, but the visions of John in Revelation are ample; and our Saviour's promise was fulfilled. To do this the constellations indicating the great changes of time must be pointed out with the events which are to take place in them.

Jesus had been born in Aries. As Meridian one was still here, it was natural to select this as the "Throne;" selecting the necessary figures on either side. Seven main figures are found and numbered. Number one, was Leo. The great change pointing to this constellation is denominated by Daniel the "Cleansing of the Sanctuary;" by John the "Fall of Old Babylon." Number two gave the flood in Taurus. Number three gave the creation of man, and his fall in Orion. Number four gave the de-

struction of Jerusalem, which event happened when the salstitial colure was in Altair of Aquila. The fall colure was in Benetnasch, of Ursa Major, in line with the left limb of Bootes. Consequently three and a half circles will bring the spring colure in the same star. After what Daniel had written all that was necessary to show the time of the end, was to show the time of beginning. The event itself did this. Nor was it known to any "But the Father" before. These signs are freely called angels, or messengers of God, giving information to the prophet. Orion invites him to "come and see" the "fountains made bitter." Taurus invites to "behold a mountain thrown into the sea and death following." So each angel has its voice for some controlling event of history. From the sand of the sea he saw four more. Number five was Scorpio in line with Hercules, the Altar and Serpentaria. Number six was Bootes, whose limb was the same as Benetnasch in number seven, or

Ursa Major. These, with Taurus, may be seen now about the 15th of September at 9 o'clock, as the "four angels standing on the four corners of the Earth." The "Key of Hell" is Cerberus, in the hand of Hercules, and definitely marks two dates. The Dolphin is spoken of as an angel in the sun, preceding the Eagle as in the "Feast of the fowls." Ezek. 39. Capricornus is in line with the Dolphin, and dates the invasion of Persia by Alexander.

But the above numbered angels are the seven figures in which the "Little Book" gets unsealed, and the world's history, both good and evil, for eighty thousand years, finds a record.

CHAPTER IV.

The Grand March of Empire through Pictured Events of History. Some of which have been hung on the Stars.

SECTION FIRST.

THE SUCCESSION OF FIVE UNIVERSAL KINGDOMS.

Asleep in his chamber, 'mid royalty lavish,

With power unmeasur'd except by Jehovah,

The king lies unconscious of all that surrounds him,

But that in a vision he sees a great image.

Now rous'd from his slumbers, with memory sleeping,

His feelings inspir'd with the lingering vision,

He ask'd of his readers of mind for a
version,
Of all that had past in his slumbers of
midnight.

“Assemble ye wise men from every na-
tion,
And show me a man that may tell me the
dream, and
The meaning thereof to exactness, or
perish.”

Mind seers are vanquish'd, appall'd, and
confounded;
Then rose up a Daniel, with trust in
Jehovah;
“Give time for our prayers to the God of
our fathers,
And He may restore the lost vision in
mercy.”

The vision returns with its meaning ex-
plained;
The form that was seen was the vision of
empire;

Proud Babylon, decked in gold and in purple,
Like Lucifer rais'd to be star of the morning.

The first in the chain, as the strongest in fortress,
He ravages earth in the might of his power;
The prey, as a lion, he drags to his cavern,
Jehovah he scorns, with the boast "I have gotten"
"These honors, these riches, dominion, and power."

Like the eagle that mounts on the strength of his pinions,
Before the rude tempest, the bolt's glare defying;
Secure in his gains, he has parted with virtue,
Unconscious of th' lash of Jehovah's sure Justice.

Full homage he gives to his gods in devotion,
The parent of harlots in worship of idols;
Proscription, irreverence, riotous living;
And each in its turn so mark'd the vile nation,
While riches, dominion and spoils had been gath'ring.

The kingdom is lost in the arms of the image,
Now weaken'd in power but increas'd in its riches;
The sword of the Lord may be slow in unsheathing,
But drawn in defense, it is slower returning.

Darius is king now, with Babylon dependent,
Six kings give the number th' dominion shall govern,
Controlling the nations through force of tradition;

Blind rev'rence for law, once plac'd on
the statutes,
And caste, so repulsive to reason and
feeling,
Is fourth head of Dragon, as king o'er
the people.

A semblance of beasts is seen by the
prophet;
A bear, all its movements are cumber'd,
ungainly;
“ Go search for tradition,” was Persia's
injunction,
Their rulers obey, 'though 'gainst reason
and int'rest,
Their action, so cramp'd by tradition and
caste, shows
A nation in weakness, and destin'd to
perish.

A ram, to the northward, the westward,
and southward,
Is pushing in envy, in weakness and
choler;

It swells with its riches, its numbers
and power,
To yield to the bound of the goat from
the west; for
The horns in the sign Capricornus, shall
date the
True time Alexander makes Persia his
province.

Death breaks the great horn, that is
waxing so mighty,
When four of his generals set up a king-
dom;
A government shown to the prophet as
Southern,
“The Northern, the Eastern, and Land
of the holy.”

The fortunes of war must alternate a
season,
A Hannibal gather the spoils of the
Romans;

A Carthage surrender to Romans avenging;

When lo! from the North comes a "Beast of great power."

A Caesar is ruling, and Greece has expired;

The mystic and literal are seen in this kingdom;

The life of the literal is brief in duration;

The life of the mystic is long and seductive.

These powers are spreading in ev'ry direction,

The lit'r'al is ruling by power of armies,

The mystic seduces through hope of enriching,

And each is endowed to rule universal.

The "Isles of the seas" he will visit, subduing;

With violence perish in the home of his fortress;

Succeeded by one who will tax the whole
world, for
Expenses at home, and the army subject-
ing.

By th' rule of the Cæsars, the Sacrifice
ceases;
Through greed of the army the temple is
burned;
Through dint of persistence the city is
taken;
Judea subdued to Roman dictation,
Gives "Time of the end," in the time of
beginning.

Uprises a "vile one" demanding to wor-
ship
The gods of the Romans, and Image of
Cæsar;
Confiscating all, where obed'ence was
doubtful;
A Trajan is shown to the eye of the
prophet,
Whose kingdom is doomed in "A time"
to destruction.

The life of the mystic was seen to continue,

Seducing the masses, by power of habit,
And dark'ning the sun, through perversions of gospel;

A time, times, and half time, gave printing discover'd,

Enlight'ning the people, who check his dominion,

While th' angel is flying in th' midst of the heavens,

The gospel to give to the I'les of the sea;
till

In twenty-three hundred of years, the old Babylon

Of Mystery falls, by the Lion of Judah.

O'er wrecks of these kingdoms there rides forth a king,

A "Lion" for boldness, and dress'd in pure linen;

The crown on His head, more like radiant stars, shows

The voice of the nations who make him their leader;

A King of all kings, in the strength of
his wisdom,
Our God, to redeem us from all our trans-
gressions.

SECTION SECOND.

THE FATE OF THE FIRST FOUR
UNIVERSAL KINGDOMS.

When Ezekiel wrote the “Feast of the fowls,” the solstitial colure line was in the Dolphin. Ezek. 39. It also touched the tip of the right wing of Aquila, passing through the Fox and the Swan. Babylon was in the zenith of her glory.

In following the line into the Eagle before reaching the star marked delta in the left wing of the bird, four nations, claiming universal empire, had arisen, had their day, and departed. The territory about Judea had been many times taken and retaken. Indeed, it had been but little else, than a great slaughter field of nations. The prophet saw Jerusalem

besieged and destroyed in Aquila. History has since confirmed its destruction, the colure line being in Altair of Aquila's neck.

He further saw that in three hundred and ninety years from that event, the fate of her besiegers, the Roman power, would be sealed. Ezek. 4th and 5th Chapters. Daniel saw that from the reign of Trajan, the "vile one," it would continue but a "time." Dan. 11:24. Hence Ezekiel sung what is called the

"FEAST OF THE BIRDS, OR FOWLS."

In th' sun stands an angel cetacean of the ocean,
Beneath rolls a world all absorb'd in idol'try;
Proud Babylon leading the van unrestrained,
And th' kingdoms that follow, intent upon conquest.

Ezekiel beholding a line of these powers,
Made fat by their prowess in sifting the
nations,
Beheld them exhausted, and wasted in
battle;
On "Mountains of Israel" doom'd to
destruction,
By falling as victims to the sword that
they cherished,
He saw them in slaughter, defil'd in their
blood; and
Sung th' "Feast of the fowls" from the
Dolphin to Eagle.

E'er colure line passed the wing of
Aquila,
These nations were tried, and their days
were all number'd.

On mountains of Jacob, remaining un-
buried,
The bones of these kings lay promis-
cuously heaped;

They call for the birds of the air to assemble,
Inviting to dine at the sacrifice of Magog.

Four kingdoms, in turn, universal dominion

Attempting, by conquest of power through numbers;

Four heads of the Dragon, appearing and falling,

Give force to the figure of "Kings in Euphrates,"

Who rise at the call of the Dragon's last gath'ring.

CHAPTER V.

Prophecy beholding the Grand March of Science.

SECTION FIRST.

THE ANGEL OF CIVILIZATION, OR THE ACHIEVEMENTS OF SCIENCE IN THE USE OF THE LOCOMOTIVE.

(Ezek. 1 and 10.)

Twenty-three hundred years previous to the invention of steam power, applied as a means of travel, Ezekiel, sitting on the banks of the river Chebar, in Chaldea, beheld in the distance a whirlwind, and a bright light, moving toward him. To the prophet this light had the appearance of Amber. As it approached, the moving creatures, four in number, seemed enveloped in a cloud. The approaching light now had the appearance of infolding upon itself. These four-sided creatures were resting each upon four wheels, which seemed set as within

wheels, and inseparable from the creatures themselves. As they neared the court where Ezekiel was seated, a noise was heard as the noise of a host; as the voice of speech when swelling in passion. Ranged along the sides was the appearance of men's faces and hands. The leader of these creatures had the appearance of polished brass, with wheels like Beryl.

They came to a halt on the right side of the building, and their wings were let down; but a noise was still heard from a firmament, or half circle above, while a cloud filled the inner court.

The appearance of fire, as a lamp, now moved up and down in the center of these creatures, while the hand of a man, similar to the one which had guided the spirit of the living creature to the wheels, "For the spirit of the creature lay in the wheels," now, through local means, scattered fire over the city. Poetically,

these creatures had four wings, or two motions; but they moved not sidewise. Their wings were straight and ranged down at either side, two on a side. They everywhere had the appearance of a man's hands under them, or working them. One dressed in pure linen was seen to go in between the wheels, and take the fire with his hand. There was a glowing furnace in front of the man, and a canopy overhead, upon which a man could walk.

In the general appearance of this train of four, there was a combination of courage, strength, and flight. It had the boldness of the lion, the strength of the ox, the flight of the eagle, and the office of an angel, bearing messages to the people.

An angel spoke to the wheel, and it started again, and a noise went forth as the voice of Almighty God. It went as the lightning and as the lightning re-

turned; and it sent forth the lightning.
What may all this mean but a description
of an evening train of cars, heralded by
telegram, arriving at the depot, from
which passengers alight, to be conveyed
by local trains to their homes.

THE SONG OF THE ENGINE.

By th' river of Chebar, the prophet is
sitting,

With face to the northward, beholding
the future;

When lo! in the distance, like Amber in
glowing,

Appeareth the head-light, of something
in motion.

The cherubim hasten to give explana-
tion;

This likeness of Amber is running as
lightning,

Infolding itself, as it nearer approacheth;
And th' noise of its coming gives signal
of warning.

Now halting at the right of a building,
or station,
While waiting adjustment to finish the
journey;
Its wings are let down, as the cloud is
diverted,
To 'scape, as its spirit, through firma-
ment upward.

Four wheels have these creatures, four
sides in completion,
And each has appearance of hands, and
of faces,
All ranged at their sides, which were
straight in appearance,
Now ready for movement in any direction.

The cloud now ascending, in ringlets is
forming,
With voice of the whirlwind when mingled
with thunder;
Our civilization is dancing before him,
Oasis of desert where Jacob has wan-
der'd; and
The throne of the Lord seems o'er hang-
ing in glory.

One creature was head of the others attached,

As wending his way, so the others must follow;

His wheels were like Beryl, all brilliant and even,

Four wheels to this creature, in grooves they are running.

An angel! an angel! now cryeth the prophet,

The cherubim visit us, beckoning us onward,

A lion for boldness, an ox in his power,

An eagle for flight as by storms he is driven;

With wings to move forward, and wings to move backward,

A cherub in heralding civilization.

O wheel! cried the angel, now move the great burden,

And th' wheels, and the creatures, were lifted together.

Again it is moving with voice like a host,
in
The storm of their passion, when joy is
unbounded;
It runneth, it flyeth, nor moveth once
sidewise,
With foot like a calf, and a firmament
sounding,
It lifteth itself to the line of its passage.

As th' whirlwind increasing in th' height
of the tempest,
It vies with the eagle in scaling the
mountain;
It swoops through the valley, nor turns
for the river,
Right onward for home it is bearing the
loved ones,
The Glory of God, in the form of man's
power.

SECTION SECOND.

THE GREAT CLOCK DATING THE TELEGRAPH.

Four thousand years previous to the invention of the telegraph, a Chaldean prophet was tracing the position of the Pleiades in the heavens, in different ages of the future. At that time they stood meridian one, and consequently rose to the zenith on the tenth of November. He beheld them in a future period in the zenith, over the softening of winter, followed by the belts of Orion, over the sealed rivers. This points to the January thaw, which generally happens about the first of the month, lasting from one to three weeks. The Pleiades stand in the zenith on the second day of January at 9 o'clock P. M. The belts of Orion are only eighteen days behind. Hence they reach the zenith on the twentieth. The prophet beheld them in these rela-

tions while under the plenary inspiration of God, in refuting his antagonists, Eliphaz, Bildad, Zophar, and Elihu. He was putting them to silence by a well known figure of speech, so annihilating in argument at the present day, viz.: the figure of interrogation, as the art of swamping the antagonist with questions, the answers to which you well know, but he does not. He had in these men representatives of venerable Superstition, Special Providence as a rule of action, Ignorance, and Secular Education. In keeping with the mythological understanding of his age, he alludes to these constellations as follows: "Canst thou bind the sweet influences of the Pleiades, or loose the bands of Orion?" Right here, as a prophet, beholding the achievements of science in the use of lightning, which to his opponents would be equally unaccountable as the government of the stars, he spoke as follows: "Canst thou lift up thy voice to the clouds that

abundance of waters cover thee?" "Canst thou send lightnings, that they may go and say unto thee, Here we are?" And, lest they should think that he was alluding to the action of Deity only, and to show that this skill would yet be possessed by man, he adds, "Who hath put wisdom in the inner parts? who hath given understanding to the heart?" We have the telegraph invented at the precise time corresponding to these dates. Is it not farther possible that we live upon the eve of that period when man shall speak to the clouds, and they shall give him abundance of rain?

THE SONG OF THE LIGHTNING'S RECORD.

In th' sun stands the angel first seen by
the prophet,
As backward he traced the flight of Maz-
zareth;
The belts of Orion are colure stars,
marking
Creation of man in the Garden of Eden.

From th' line through the Pleiades the prophet is looking,
Four thousands of years to the future of science;
When lightning, as messenger, scribe and reporter,
Should trip o'er the earth as a sun beam of morning,
Yet guided by man to return at his bidding.

In th' zenith stands the Pleiades, o'er the soft'ning of winter,
The belts of Orion o'er the binding of rivers,
The dates of Mazzaroth are true to the prophet,
O'er earth, and 'mid ocean, the lightning is talking.

The prophet is dealing with figures of question,
In meeting Elihu's defiant assertions;
Comparing assumptions of science with truth, as

In providence 'f law and in mercy revealed,
He hung forth the dates in the heavens above them,
Who scoff at the Scriptures through secular knowledge.

Canst thou give the softening influence 'f Pleiades?

The belts of Orion canst loose at thy pleasure?

Canst thou lift thy voice to the clouds for the shower?

Canst thou say to th' lightnings, "You go," and returning,
They say to you "here," with report in hand ready?

Who gave to man wisdom, these powers to govern,

The elements bind to his hand as a servant?

Who whisper'd these thoughts to the prophet in sadness,

As rising from 'th ashes, he worded our
hist'ry,
And click'd forth the signals of lightning
recording ?

We harness the lightning for work, light
and easy,
God makes it prime minister, guiding
the storms in
The wildest of tempests that plough the
deep ocean,
Or gentlest of breezes that fan the gay
flowers.

It rendeth the mountain, the infant it
lulleth,
It burneth the village, the flower doth
open;
It turneth the Earth on its axis, 'gainst
currents
Of ocean and air, that are sweeping its
surface.
The guardian of life 'mid the kingdoms
of nature,

It buildeth the forest from atoms of gases;
The guide of the vine in search of the
oak, and
The strength of the oak, in support of its
consort.

SECTION THIRD.

THE BEAST OF PERVERTED SCIENCE.

Prophecy describes perverted science as a “Beast rising from earth.” Science, in the hands of a good man, is an angel of blessing. Developed through a bad man, it may be a scourging demon. Diplomas and degrees conferred by the school, are designed to confer additional power upon the holder. Used for legitimate purposes in elevating the race, they are lamb-like, in appearance and meaning; but used to oppress the human mind with unbelief in God, or his Word, or for purposes of human caste, they speak like a dragon. Rev. 13:11.

It is a curious fact that the Greek letters corresponding with the leading degrees conferred by our colleges, when combined in single degrees, and added together, make the mystic number in Rev. 666. Thus A. B.=3, A. M.=41, D. D.=8, B. D.=6, M. D.=44, LL. D.=64, F. R. S.=500.

THE SONG OF THE DRAGON.

A Beast of great titles arises from earth,
with
Its horns like a lamb, but a voice like a
dragon,
A prophet of power it promis'd the na-
tions,
A dragon in scorn it became to the peo-
ple ;
Personification of secular knowledge,
Perverted in power to damage the skeptic;
By use of degrees to repudiate the Scrip-
tures.

The guess-work of science, is sounded
from rostrums,
As th' knell of the gospel, and Zion's full
ruin.

The work of the ages, in lifting man
higher,
Perverted in schemes of mere *self* exulta-
tion,
Is ask'd to destroy the sole power that
raises
Lost man from the darkness of sin and
pollution.

The Bible must leave, so Elihu can enter,
Who bringeth his knowledge from nature
unaided;
Who useth degrees with the power of
tyrants,
To crush out the hope of the humble de-
pendents;
On Jesus, as guide, and his gospel as
anchor.

'Tis th' voice of the Beast, in full tyranny
reigning,
While fast'ning his name on the youth of
the nation;

In doubt and proud scorn 'f revelations
known power,
They read their description, by prophecy
given,
Six hundred and three score and six in
its number.

This prophet is calling the fire from the
heavens,
The lightning he catches and tames as a
servant;
Great wonders he doeth in th' sight of
the people,
Yet false to his God, he is false to his
mission.

Mazzaroth is holding the time of these
changes,
These wrongs have been hung on the
stars, as a record
Of mercies abused, of good long per-
verted,
While that which the prophets have seen
is unfolding.

Time's hist'ry involved in the changes of
nature,
By prophets in diagram given in figure,

Shall make up the years still allotted to
matter,
And finish the journey of man on pro-
bation.

“But I will shew thee that which ’s
noted in th’ Scripture;”¹

“Thou madest Orion ”² the colure line,
marking

Creation of man in the Garden of Eden;
“Arcturus,” or Bootes, that marketh the
end of

Creation, where man is arraign’d for the
Judgment.

Come look to the “Angel who lifteth his
hand to

The heavens, and sweareth by him that
is living

For ever and ever that time shall be
Moad,

Two Moads and half Moad;”³ or three and
a half rounds,

Or circles, upon the great clock of pre-
cession.

1. Dan. 10:2.

2. Job 9:9.

3. Dan. 12:7.

CHAPTER VI.

The Grand March of Time among the Stars.

SECTION FIRST.

THE "LITTLE BOOK."

[Five figures of the zodiac, presented at one view of the firmament, are made to speak as mnemonic signs of events in history and prophecy. Time is indicated by the passage of colure lines in the precession of the equinoxes. As Jesus was born when meridian one was in Sheratan of the Lamb, and at the moment when this star reached the zenith at nine o'clock P. M., Aries becomes the central figure of all history, and the mnemonic sign controlling the heavens and the earth. Four thousand years B. C. meridian one was in Orion's belt. At the time of the deluge, it was in the neck of Taurus. At the time of Jerusalem's destruction under Vespasian, the solstitial colure was in Altair of Aquila. Meridian one hundred and eighty, or the fall colure, will reach Leo in the year 2370. During this 2300 years from A. D. 70, time is passing over the " Flying Angel" Virgo.]

A small book of star-dates just hinted to
prophets,
Beheld in the colure behind and before
them,
Unfolding the progress of piety's con-
flicts,
While couch'd in the language of figure
the grandest,
Still marking the epoch's in historic
changes,
And giving the finish to matter in being,
Was pass'd by the judge to the hand of
the Saviour,
But seal'd from the knowledge of all but
the Father.

One servant of Jesus should taste not of
death, till
All things by the prophets related in
symbol,
Should pass as a drama, fulfill'd to the
letter.

Invited to rise, by the spirit of proph'cy,
To regions of space far above the hori-
zon,

To look on the atmosphere, now as a mirror,
Reflecting the stars, as a “sea of glass” molten,
The prophet beheld one, enthroned as a Sovereign,
In Aries-mnemonical sign of the Saviour.

This “Book” will be open’d through human progression,
By prophets all given in signs of the heavens.

“Four beasts” of the heavens, as signs of the Zodiac,
Record the grand passage of colure lines, showing
The dates of great changes effecting the pathway
Of mortals th’ most, in historical annals;
And giving the triumph of Christ o’er the Dragon,
Who tramples with power, and rules as a tyrant,
O’er nations, and peoples, and tongues,
by oppression.

Six wings had these angels, three ways
they are moving,

Three clocks of the universe,—one by
precession.

Now Leo records the full triumph of
preaching,

As Babylon falls in the cleansing of wor-
ship,

Mnemonically stated in the passage o'er
Leo;

And Jesus becomes the acknowledged
Lion

Of Judah, in twenty-three hundred and
sev'nty.

The second in Taurus records the spring
colure,

Pronouncing the time on the clock of
precession,

That ended the Eden of man's first sur-
roundings.

The dragon, through deism, had ruled as
a monarch,

The cup of iniquity fill'd to the fullest;

Jehovah appear'd in a trumpet of warning,
As th' vial of wrath was outpour'd in the ocean;
Destroying the contour of earth as existing,
And giving the day that alternates with nightfall,
The summer and winter that make up our seasons;
Thus placing the rainbow as sign of the cov'nant,
Securing exemption from flooding of earth, but
Subjecting us mortals to death less restricted.

A "Star falls from heaven," effecting the fountains;
Our parents in Eden have lost their uprightness,
Removing them far from the bliss, to which earth was
Adapted, while sinless devotion continued.

The head now polluted, the waters are
“wormwood,”

The sea with its minions, is turn'd into
blood, and

The rivers are teeming with death in their
passage;

Depravity enters, and man is now fallen;
This colure date heads in the belts of
Orion.

An “Eagle” is flying in the midst of the
heavens,

Preparing to feast on the kings of the
Or'ent;

Jerusalem culminates the slaughter of
nations;

The “Feast of the fowls” was thus
strictly fulfilled,

As colure, here dates in Aquila, year
seventy.

Thus signs in the heavens, personify
movements,

When seen by the prophets in order pre-
cession,

That date the great changes of time in
its passage.

SECTION SECOND.

THE FATE OF JERUSALEM, FOLLOWED BY
THAT OF HER BESIEGERS.

[A miniature city is besieged in emblem. The prophet must lie 40 days on his right, and 390 on his left side. Each day indexed a year. Forty gave the time from the coming of Messiah, to the taking away of the daily sacrifice. The three hundred and ninety showed the extent of Roman ability to oppress them. Ezek. 4 and 5. The Roman power quietly expired in the Western Empire on or before A. D. 476.]

Engrav'd on a tile is a figure in symbol,
Portraying a city of gorgeous proportions;

A role is enacted, as warning to Ephr'im;
The prophet is showing the part of besiegers,

Close watching the wall that enclosed the city.

To signify those who are doomed to wander,

Dejected, and homeless, and far among strangers,

The seer must turn on his left for a season;

His face look afar from the home of his childhood,

To th' ruling by aliens, the scepter departed.

His bread, now by weight, was repulsive and meager,

His water was given in the scantiest measure,

His sleep quite disturbed through vigilance of watching;

He turn'd not for rest till three hundred and ninety

Were number'd in days, but symbolic of seasons

Of Roman oppressions in literal power.

A razor is pass'd o'er the head of the prophet,

Made bald now in symbol of Judah rejected;

Two score of dark days, by Ezekiel in
sadness,
Were number'd as years that precede its
defilement;
As turn'd on his right to the siege he is
looking,
While showing oppression before its de-
struction.

Jerusalem reads the sad fate of her
children,
Vicar'ously laid on the heart of the seer;
As weighing the hair that is parcel'd in
portions,
To index the sorrow awaiting this people;
The shepherd is smitten, and th' sheep
are all scatter'd.

As th' prophet is looking to th' walls of
the city,
One-third to the fire is consign'd, as a
token
Of pestilence, famine, and flame that
consumeth;
One-third to the knife, as a symbol of
slaughter,

Awaiting the Jews, as they turn'd to their
bondage;
One-third to the winds, as they swept the
doom'd city,
Conveying the moans of God's chastened
people.

A few in his skirt's tell the story of
hidings
From wrongs and oppressions, that
shadow their pathway;
The whole is of God, who gives hist'ry
in profile,
Four hundreds of years, from their final
dispersion,
And forty, preceding destruction of city.

Jerusalem sack'd by the Romans in
power,
The thunder of war through the temple
resounding,
The "sacrifice ended," as Michael pre-
sented,
Gave th' "time of the end," through the
time for beginning.

Here colure dates open, to run their
fulfillment,
As def'nitely given by Daniel in proph'ey;
And th' fourth of the "seals of the book"
was here lifted.

The power that wasted Jerusalem, lastly,
Was destin'd to vanish, as th' dew of the
morning;
The Goths and the vandals her name
shall demolish,
The "Empire of th' West" shall depart
without struggle.

These years did suffice to engulf the
"vile kingdom,"
Which sent forth th' "horn" still more
dreadful in power;
The horn that yet tramples, enticing the
nations,
With riches, and honors, through selfish-
ness gained.

This Bab'lon of selfishness, rear'd as a
monarch,
Receiving the homage of merchants of
th' ocean,
And holding the scepter of every nation,
Must fall at the coming of the "Angel in
Leo."



SECTION THIRD.

THE TESTIMONY OF JESUS *vs.*
THE DRAGON.

There are two sets of influences traceable to all organized movements. These are noted in Scripture as the Literal and the Mystic. The four leading kingdoms presented in vision to Daniel, and each in turn denominated universal, had their literal and mystical, or educational influence over the world. Literal Babylon was destroyed by the Medo-Persians, 465 B. C. "Mystic Babylon," lives on, with greater or less influence over the world till the end of time. Literal Rome dies in the sinking of the Western Empire A. D. 460. It is an acknowledged fact of history, sixteen years later, but the "Mystic Power," with its seven heads and ten horns, unites with "Mystic Babylon," in ruling the world in commercial selfishness. "Covetousness, which is idolatry," is the dragon of commerce, politics, and all too many forms of re-

ligion. The few who really belong to the kingdom of Christ, make but a feeble dissent to the rule of this monster. Selfishness is king. His image is coined money. Men worship money, when they bend all their ability to its acquirement.

To diagram and trace the influences of the Mystic, through successive ages, requires a more vivid imagination, a more highly figurative language, with the inner soul of poetry to portray. The educational influences of opposing and contrasting principles, are first placed in colure line, in Orion's belts. Rev. 6. The one is likened to a beautiful woman called "The Spirit of Prophecy," the other to a great "Red Dragon."

This Woman, has one simple, honest line of dealing, called the "Testimony of Jesus, or the Spirit of Prophecy." Rev. 19:10. The Dragon has seven lines of policy, heads or mountains, on which, society at large will rest opposition to Christ's kingdom. Rev. 17: 9.

These figures personify ruling principles opposed to each other, in colure lines of the heavens for more than six thousand years. When the gospel shall have placed the Dragon's influence in the minority, he ceases to occupy any prominent position in the prophetic view of colure lines, and he "falls as the lightning out of heaven." After the fall colure strikes the constellation, known as Leo, the prominence of the dragon is wanting for more than seventy thousand years. To the reported success of some of the first gospel laborers, Christ replied as a prophet, "I beheld Satan as lightning fall from heaven." Lu. 10:18.

In the latter time of man's history, he feebly appears in colure line in Hercules, in the figure Cerberus, or key of hell, now conquered by the gospel, "chained" and locked up in hell. He figures again with a sort of resurrected life, with the risen kings of Euphrates, in the last great battle of Armageddon. His works cease under the "seventh vial." Rev. 16:19.

THE VISION OF RULING PRINCIPLES.

A Woman is cloth'd in the brightness of sunbeams,
All pregnant in symbol of th' coming of Jesus;
This "Spirit of proph'cy" in colure line plac'd, was
Revealed in the worthies through different ages;
Twelve stars on her head and the moon at her footsteps,
Give time of creation in th' Garden of Eden.
This "Spirit of proph'cy" as the Mother of th' child, was
Delivered of Christ, in the language of figure.

Then destin'd to flee to the wilderness lonely,
Where selfishness, foil'd in its greed to devour her,
May pour forth its rage in most vile persecution.

Oppos'd to this woman in contrast of
being,
Yet trav'ling abreast through historic
probation,
A Dragon is standing, compos'd of false
motives,
And principles, leading the world in re-
bellion.

Deism, Caste, Idolatry, Rev'rence in
Tradition,
Ambition, each in its turn, had subjected
the nations,
In kingly authority, through public
opinion,
Before the arrival of colure in th' eagle.

The Dragon has rear'd the sixth head of
commercial
Aggrandizement, selfishly pushing au-
thority,
As king of the world, while old time is
recording
Through Virgo to Leo, in missions of
gospel,

A struggle between th' "Old Dragon 'nd
his angels,"
And Michael leading his ministers t'
vict'ry.

The church that is worldly, and th'
"church round the corner,"
Is marking the dif'rence, 'tween worship
in spirit,
And worship for purposes selfish, com-
mercial.

The gospel must hurl from the altar these
powers,
Old Satan must fall to the earth out of
heaven,
Jerusalem cleansed from all her defile-
ments,
Be bride to the Lamb in his work of re-
demption;
Like lightning out of heaven this Satan
is falling,
Beneath the swift wing of the angel in
Virgo.

SECTION FOURTH.

THE DOOM OF AMERICAN SLAVERY HUNG
IN THE HEAVENS.

In eighteen hundred and fifty four the “Little Giant of the West,” the acknowledged leader of the Democratic party, Hon. Stephen A. Douglas, offered a bill in Congress for the organization of Kansas and Nebraska into territories.

This bill was three-headed. In other words, in the language of its author, it had ostensibly three designs, viz.: One to appease an angry South, one to rebuke a fanatical North, and one to place the two sections, in their contest for more free, or slave States, upon democratic equality, under the plausible name of “Squatter Sovereignty.”

The solstitial colure line at this time run directly through the hand of the Giant of Mythology, Hercules. In his hand is Cerberus, the three headed dog; the

poetical emblem of which is the “Door-keeper of hell.” He is falling head downward, with the dog in hand. Our historians record “that on the passage of this bill, a great revolution in the safeguards of liberty took place, and the nation was convulsed.” John, viewing the great struggle by the prophetic eye, records that “A star fell from heaven, to whom was given the key of the bottomless pit, and there arose a great smoke. Out of the smoke came an army as locusts for number.” This immense army were all sovereigns, and each wore a “crown.” There was in this uprising also the “sting of Scorpio.” The tail end of this uprising retained the virus afflicting the people with torment five months, or if prophetic time, one hundred and fifty years.” Rev. 9:10. It had been the aim of the defenders of slavery to get it acknowledged as a Christian institution: It was dubbed Abrahamic and Apostolic. Now as John had personified the “True spirit

of prophecy in the testimony of Jesus," as a woman in the sun, dress in a spotless robe of the sun itself, it was natural in viewing this commercial, selfish, blasphemous greed of gain, to give it a dress of another color and kind, and to seat her on the Dragon. This he did. He beheld this claim, as a scarlet colored Woman, seated upon a Dragon in the wilderness. She was dictating with great effrontery when there rose up ten horns claiming to be "sovereign," "receiving power for an hour, but no kingdom." During this struggle the seventh head of the Dragon, "Apollyon," was reared. Rev. 17:10. For awhile he was called king, but it was wounded by the sword, and the power of the Lamb ruled this people. Rev. 17.

THE WOMAN IN SCARLET.

The "Woman in scarlet" has made her way westward;
The Beast that she rides is the Dragon of hist'ry;
The right to enslave she defends from the Bible;
American slavery usurps the new wild'ness,
Blasphemously claiming to be most religious.

Sev'n mountains as seats of false principles ruling,
Are set forth as helps to this mode of enriching;
Sev'n heads had the monster, ten powers to wield them,
And each, but an hour with a kingdom in prospect,
Must look on a cause that will be lost in the struggle.

These heads were historic, in marking great changes;
Cold Deism, that wrapt the whole world in its slumbers,

While Eden was strewing man's pathway
with flowers;

Proud Caste, that arises from centraliza-
tion,

Idol'try, Revered Tradition, Ambition,
Commercial Idol'try through avarice
madden'd,

Destruction, in bitterness of hate, and
malignant revenge.

“One is,” but “The five there, had fallen
already;”

These five, in their turn, had control of
the nations,

But changes in custom left these super-
ceded;

Self-interest school'd to assert its domin-
ion,

Was seated on Cotton, long worshipp'd
as sov'reign.

This head universally follow'd as mon-
arch,

By nations, and people, and tongues in
their commerce,

Must yield to the seventh 'till th' struggle
is over;

The "Head" which with emphasis "was,
but is *not*, yet
It will be the eighth," still be th' same
with the seventh;
This head is the king in the heat of the
contest;
Now all are revived in support of this
monster,
As born out of time to endure for a sea-
son,
Till wounded in war, to the sixth it sub-
sideth.

A star falls from heaven, with key of old
hades;
The smoke of the pit has deluded the
people;
The destiny 'f slavery hangs in the
balance,
The pit is unlock'd, and the Dragon gives
orders,
To push the rough contest, regardless of
honor.

The smoke now ascending, the sun be-
comes darken'd,
Theology humbled in aid of this monster;

While armies assemble, as locusts in
number,
Resisting the orders of liberty's man-
dates,
Show "crowns," as of sov'reigns in
battle arrayed.

Ten horns had the Dragon, ten States
are in cov'nant,
With "power that lasts a brief hour"
in its passage;
A king is now ruling, unlike that which
christ'ned
The monster in swaddlings, and shap'd
its beginnings;
The right to destroy is made the great
issue,
Apollyon is sov'reign, renouncing al-
legiance.

Old self is abandon'd, in course of the
contest,
Destruction is rampant throughout his
dominion;
The head of malignance of Dragon is
reared
As king, prematurely attempting a king-
dom.

Subdu'd by the sword, it will live under cover,
As th' head of the "Beast," that in battle was wounded;
The seventh, "that will number the eighth, yet be th' seventh"
While leading the host t' Armageddon's last battle.

"Sev'n mountains" as seats of false principles reigning,
Are set forth as fallen in shame and confusion;
The harvest is gather'd in slavery's ruin,
While Scorpio marks the tail end of rebellion.

Thus foil'd in the work of destruction and vengeance,
Necessity turn'd to the sixth for protection;
For selfishness holds the great balance of power,
Yet reigning as king by the voice of the many.

Not always will avarice cling to this people,
The Lamb will yet lead them by the side
of still waters;
These horns will unite to give glory and
blessing,
To Him who in wisdom hath conquer'd
the nations.

Yet still darts the sting of Old Scorpio's
vengeance,
Beneath th' Lord's altar lie the souls of
the martyrs;
Now calling in justice for vengeance on
dwellers
Of earth, who in haughty defiance, con-
tinue
Menacing the nation, in scorn of its man-
dates.

The "fifth of the Beasts" has here
sounded, inviting
To come, and here see the fifth seal, by
this struggle,
Removed from proph'ey, and star dates
decipher'd,
While Hercules tolls forth the death
knell of slav'ry.

The "Book that was written completely within," but
All seal'd to the world, till by "signs"
they 're explained,
As history shows the true likeness to
prop'cy;
Now opes to the student the ruling
events of
Six thousands of years of our hist'ry's
beginning.

Here following John in Mazzaroth's slow
journey,
The heavens reveal God's own handy-
work, writing
The changes of hist'ry and triumphs of
th' gospel,
'Till colure line, sweeping the sickle of
Bootes,
Shall swear with the angel that time is
there ended.

SECTION FIFTH.

RULING PRINCIPLES DRAMATIZED
ON HORSEBACK.

[In poetic beauty, the prophet conceived the sublime thought of dramatizing the ruling principles of the better class of society in different ages, by giving them a ride on horseback, down the pathway of the stars, in order precession, from the commencement to the close of historic time. This journey started in Orion, with four riders, ninety degrees apart. It occupies three and a half circles around the zodiac, after passing a station in Urso Major. Dan. 12:7. The stations, showing the first 7,000 years of human history, are indicated in four constellations of the heavens, viz.: Orion, giving the fall of man; Taurus, giving the changes following the Noachian flood; Aries, giving the changes begun by the advent of our Saviour; and Leo, giving the triumph of the gospel in the more complete inauguration of the kingdom of Christ. From Orion, where the "star fell from heaven making the fountains and streams bitter," to Taurus, the Dragon's head deism, prevailed, called a king.

Rev. 17:10. As a rule then, man was ignorant; a disbeliever in any special providence of God. The "Horse was black." Rev. xi:5. Passing the flood, man vibrated to the other extreme. He believed in "Special Providence as a rule of action," and the toleration of Caste. Idolatry was the mystic king in Babylon's day. Reverence in tradition in Persia's. Ambition in Grecia's; but Rome inaugurated Commercial selfishness, which still remains king. From Taurus to Aries, twenty-five hundred years, the horse was red. In Aries Jesus was born, and the horse was pale. He will triumph in Leo and the horse will be white as the sanctuary is cleansed in 2370 A. D. Thence an army follow up their leader past three circles, by precession, on white horses, halting with the fall colure in the Dolphin, parade and sup in Aquila, Rev. 19:17; rise to the Zenith of triumph, with spring colure in Serpentaria, Rev. 20; meet the hosts of Armageddon in Bootes, Rev. 20:8; arriving home with spring colure in Benetnasch of Urso Major, having accomplished a journey of 80 thousand years.]

CHANGE OF HORSES AT MAZZAROTH'S STATIONS.

The Gospel is mounted on steeds in the
heavens;
First, riding the "Pale horse," in symbol
of mixture,
Of principles good in themselves, but
perverted;
Misguided in zeal for opinions, inher'ted;
The world must be taught by succeeding
ages,
The power of love in the Gospel of
Jesus.

Not "Black," as when man, as a "Star
out of heaven,"
Descended on th' fountains of manhood,
as waters
Made bitter by sin, and perverted in
judgment;
When justice in law, with its sword of
two edges,
Turn'd man from the garden, with dark-
ness his future.

While holding the scales as the emblem
of justice,
The ought all unbalanc'd, no guiding ex-
ample,
And mercy reserv'd, as no part of law
given,
He henceforth must look on his life as a
failure;
For scales of strict justice must weigh
his condition,
And th' darkness of ignorance frown on
his future.

Not "Red," as when man left the Ark,
to re-people
The Earth, 'mid excitement in conquest
of cities,
Where war was the rule and true peace
the exception;
Not "White," as when colure line
traverses Leo,
The idols of paganism cast from the altar;
But "Grey," with a prospect of whitening
with cent'ries,
Till th' horse of the church shall be pure
in its symbol.

As th' Dragon was fighting for mast'ry in
heaven,
The darkness was gross, and the people
contented;
New thoughts came to rescue, and new
ways now of utt'rance,
As angels, ordain'd for defense of the
gospel,
Good reasons, through printing, shall
give to the people.

The "Art" of type printing is born to
the nations,
Arousing the many in sympathy fully
With Jesus the Leader, now come to de-
liver,
Through conscience and piety, wak'd
from their slumbers.

The forty-two months in prophecy given,
Were past in one thousand three hundred
and thirty;
When th' "Woman," recall'd from the
wilderness homeward,
Show'd th' gospel unharmed, though long
kept in darkness.

The blindness had told on the church and
the nations,
While rivers of blood mark'd the path
of their leaders;
The press, as an angel, now came to
deliver,
By lifting the masses from th' thralldom
of error.

A Wickliff is preaching the gospel to
many,
The people enlighten'd now thirst for the
Bible,
Where truth may be found by the lowliest
servant;
And th' church from the "Wilderness"
takes her departure.

The "Horse that was pale," through the
reign of thick darkness,
To th' "Grey" or the "Mottled" in color
is changing;
With principles mix'd enfeebling the
army,
Revealing slow growth, and weakness in
members,

Yet whit'ning as th' ages of th' gospel
roll onward,
'Till Satan, as lightning, shall fall out of
heaven.

The "times that made desolate" in
Daniel is yielding,
The time for the Scripture in English is
hast'ning,
Still th' proph'cies are seal'd till the voice
of the people,
Like th' waves of the ocean, in strength
of their power,
Shall welcome the reign of our King uni-
versal.

A Huss is expiring, while four score of
thousands
Who counting their lives, not too dear
to themselves, are
Ready to stand in defense of the gospel.

In view of the darkness, from which
we're escaping,
'Tis good to be born not too early in
hist'ry;

How blessed is he, who shall wait to experience
The period two thousand three hundred
of days, as
In symbol, it giveth “Elihu” defeated.

The Sanctum now cleansed, the armies of heaven,
All dress’d in pure linen, are following boldly;
On horses most “White,” that continue unchanged,
While Christ rides the circles in triumph,
Henceforth to be known as the King of all kings, and
The Lord of all lords, true and faithful in vict’ry.

The Dragon yet lives, but he rules not as sov’reign,
The kingdom of Christ leads the world in religion,
In government, business, and social relations,
While colure line passes through three of its circles.

Now seeing the last time of colure lines
passing,
Christ ruling the nations through love of
the Spirit,
Old Satan shows signs of marshaling his
forces,
The Colure of Autumn in th' figure of
th' Dolphin,
Meridian one in the figure of Cancer.

Here hist'ry repeating itself, but in
spirit,
Recalls the great struggle of forces in
Magog;
The Angel in reaping, now calls for the
eagles,
To gather to th' supper which God is
preparing;
And th' sickle shall speed through the
harvest so golden,
Which signals the triumph from Cancer
to Bootes.

In grandeur increasing, they sweep
through the heavens,
The kingdom of Jesus is ruling the na-
tions;

They halt at the gate of Jehovah's own
palace,
To hear the approval "Well done my
good servants."
"Now enter forever the praises of
heaven."

SECTION SIXTH.

THE FEAST OF MAGOG.

The description given by John, in this last circle of precession in the Zodiac, places the fall colure line in the figure of the Dolphin. Rev. 19:17. Ezekiel had indicated a colure line approaching the eagle in the time of the reign of Nebuchadnezzar. This was the "Winter" solstice. It indicated the "Feast of the fowls," or the revolutions of civilization in the destruction of the four great kingdoms. Ezek. 39. Between the two indications, there are two and three-fourth circles passed in the heavens, measured upon the great clock, or the precession of the equinoxes. This distance indicates a period of not less than sixty-five thousand years. As the fall colure was in

Benetnasch, of Ursa Major, at the destruction of Jesusalem, under Vespacian, three and a half circles, will place the spring colure at the close of time in the same star. Now with the fall colure in the Dolphin, the spring line must be in Cancer. This is two hundred and eighty-one degrees from Benetnasch. The spring colure must pass two hundred and seventeen degrees to reach the key of hell, in the land of Hercules. Rev. 20:1. Meanwhile the fall colure has passed Bootes. Now as John has made a point of describing the final judgment, on the passage of every equinoctial line through this figure, so in this passage the last religious war which is to happen under the spring colure at this place, is noted in the nineteenth verse of Rev. 19, while the next verse depicts for the sixth, and last time, before the final consummation of time, the general judgment. The closing verses of the twentieth chapter with the spring colure in this figure gives the final resurrection and last judgment. The reason why Job measured time from Orion to Arcturas, the lifted hand in Dan. and Rev. are now explained.

THE SUPPER OF THE GREAT GOD.

Two times the spring colure has passed
through Bootes,
Three times the fall colure has passed
Benetnasch,
Near three has precession encompass'd
the circle,
In th' sun stands the angel cetacian of
the ocean,
Beneath rolls a world, now preparing for
harvest;
The Beast, and the Prophet, awaiting
their sentence,
Revive their old scorn and contempt of
redemption.

The King and his escort, are marshal'd
on horses,
All white in appearance and cloth'd in
pure linen;
And grandly in triumph they sweep
through the heavens,
An army of conquest by the sword of the
spirit.

The Saviour now rides in the triumph of
vict'ry,

Unfolding the banner of reign universal,
While leading a host of angelic brightness,
To witness the spirit of martyrs reviving.

Jehovah has conquer'd the hosts in the
Dolphin,

Inviting the birds to behold the great
supper,

Where God makes the off'ring revealing
true progress,

In drawing the world to the uplifted
Saviour.

These figures once spoke of the seed, yet
a handful,

As corn on the mountains of Lebanon
planted,

Which felt the rude blast, 'neath the yoke
of state bondage,

Chaldean and Persian, the Grecian and
Roman;

But now the true knowledge of God, uni-
versal,

Has cover'd the earth, with his presence
and glory.

The angels are reaping while passing the
Eagle,
To th' garners of heaven they gather the
harvest,
As onward through Bootes the colure is
pushing;
The war with the saints and the judgment
described,
The harvest is noted from Aries to th'
Altar.

SECTION SEVENTH.

THE FIRST RESURRECTION.

When the colure line first reached the “key of hell,” in the land of Hercules (R. 270), American slavery claimed to be a religious institution and a political necessity. This “key” marked the nation’s struggle, in which was poured out the fifth vial of wrath, or first great woe; and slavery was driven to the wall. Then “the key” was emblematic of the opening of hell, or stirring up the worst passions of men. Rev. 9:2. Now its emblem seems to be to hold back, and to lock the door against the base passions of men. The Dragon is cast into hell. Christianity

is described as prevailing in the spirit and power of Elias. The souls of the "martyrs beheaded" are living in the spirit and power of full consecration. Christianity has shown itself a power, not only to take the Dragon out of colure line in heaven, as it did in Leo, but to bind him with a chain, and lock him in hades, while the colure line is passing fourteen degrees over Serpentaria, leaving the earth almost a second Eden. Not that temptation is entirely removed, but the strong influences of evil are revolutionized, giving preponderating influences to the right. It seems to describe a millennium of constant revival of true religion. The number converted to God comparing well with the number born into life. This is the same line with the southern Altar, from which four angels bring out coals of fire to scatter over the earth. All of these figures are in the sign Scorpio. Here is where the angel from the Altar comes forth with the bottled tears, and prayers of all who have wept between the porch and the altar, where souls have been pressed as a cart under sheaves.

THE SONG OF THE MILLENNIUM.

Rev. 20.

An angel descends out of heaven with power,
Commission'd to seize and to chain the old Dragon;
The “key of the bottomless pit” he is holding;
Old Satan he captures and places in Hades,
Till colure line passes the serpent destroyer.

The power that once held the world by its customs,
That promis'd great riches, dominion, and power;
That dug in the earth, to establish collisions
'Twixt God in great nature and God in the Bible;
That scorned at the mandates of Jesus in Scripture,
Is held in subjection through love of the gospel.

Four angels appear from the horns of the Altar,
Preparing to fill all the earth with the spirit,
Live coals they are casting among the good people,
That burn on the hearts of the penitent masses.

Forth comes from the Altar an angel with incense,
The prayers of the good of all ages he beareth,
The feeble to help and the wayward to gather,
The worthies to stimulate onward to vict'ry.

The "souls 'neath the Altar" have risen in spirit;
The "martyrs" of old through the living returneth;
Serpentaria seizes the Dragon of history
As colure line passes o'er Hercules lastly.

The angels are holding the door-key of
Hades,
While passing through fourteen degrees
in the heavens;
So blessed and holy is he, of this era,
Who hath some good part in the first re-
surrection.

So mightily triumphs the spirit of Jesus,
As colure line passes to the sign of the
angel,
Who lifteth his hand to the heavens, in
token
That time in its measurement soon must
be ended.

SECTION EIGHTH.

THE GREAT RELIGIOUS WAR.

Rev. 16: 16.

The “Beast” that was chained in hades
a season,
Is felt in the earth in revengeful malig-
nance;
The good of the past seems ignored in
the issue,
As now to the field he is gath’ring an
army.

The head that was wounded by the sword
and yet liveth,
Is king o'er a portion of earth's unre-
pentant;
Destruction, his name, and malignance,
his nature,
He gathers the kings of the east to his
councils.

One scheme, and his mission on earth
must be ended,
Four heads of the Dragon, that reign'd
in the Or'ent,
As kings, then subdued and bound in
Euphrates,
Are rous'd to unite with the seventh, in
opposing
The Master, despising the kingdom of
Jesus;
Malignance has sent forth its red hand of
vengeance.

Res'rection the second, contrasts with the
first; as
Two million are marshal'd on horses for
battle,

Four corners of earth have a representation;
The sword that has slept for some hundreds of cent'ries,
Is called to destroy the new beauty of Zion;
Apollion is king, and red vengeance the watch-word,
The second of "Woes" must here cease to be proph'ey.

The last of the seals that in time may be broken,
Reveal in the angel that pointed to heaven,
The trumpet, the vial, and seal are one number,
And each by a different symbol is showing,
The anguish and woe of Armageddon's last battle;
That th' good must be tempted to make them efficient,
Conversion must follow the birth of the waters,
And each generation must do for itself, or Reaction must gather the forces of evil.

SECTION NINTH.

THE SEEN MUST GIVE PLACE TO
THE UNSEEN.

Matter, in any form, fails to show eternity. The indestructability of matter by its own laws, argues nothing for its eternity. There was a duration, not to say time, when matter was not. There was an order of intelligences existing at creation's dawn; and of course independent of matter. There came an existing need for matter. "In the beginning God created the heavens and earth." Its mission ended, worn out or otherwise, it may cease to be. No such contingencies belong to things eternal, or to created intelligences in God's image. They cannot cease to be. Matter is but a series of means for the development of the spiritual and eternal. Man is dependent on matter, only so long as his soul is on probation, in the body. The resurrection of man in

a “Spiritual body, like unto Christ’s glorified body,” where man “Is like unto the angels of God,” by no means depends upon matter. Scientists tell us that worlds are wearing out, and will all, sometime, become useless wastes. It is possible that they are so ordered, that when they arrive at the waste period, they will have developed sufficient spiritual beings in God’s image, that God will have no more use for them. Such at least appears to be the reading of the prophecies of the Old and New Testaments.

“The cloud-capt towers, the gorgeous palaces,”
“The solemn temples, the great globe itself,”
“Yea, all which it inhabit, shall dissolve;”
“And, like an unsubstantial pageant faded,”
“Leave not a rack behind.”

THE CLOSING SCENES OF PROPHECY.

In th' sun stands the angel with emblem
of reaping,

While th' Earth 'neath his feet is already
to harvest;

Her clusters of grapes hang awaiting the
sickle,

The sign of Christ's coming appeareth in
heaven.

The angel of power enlighten'd the people,

As th' kingdom of Jesus was ruling the
nations;

The ages have wrought out the grandest
solutions,

All pointing a prodigal world to the
Father.

The sickle has sped through the ripening
harvest,

A thousand grand years of swift reaping
are number'd;

Jehovah has conquer'd, and Jacob returneth,
As Bo'tes is pointing to Benetnasch in colure.

A John with a Job, and a Daniel with Moses,
In noting the changes connected with hist'ry;
As those in the strata denoting creation,
Have shown the grand footsteps of time in its journey.

By th' help of the Bible in mercy thus given,
With th' speed of a thought we precede the refrain of
The "Stars of the morning," where nature was singing,
As join'd in a chorus of heavenly praises;
To nature in darkness where matter was sleeping,
'Mid chaos in space equilibrium showing,
A stranger to centers, to motion and power.

The Book of great Nature and that of the
Prophets,
Thus join in sweet harmony one with the
other,
Uniting the teachings of both of these
volumes,
Engrav'd on the mind is this vision of
cosmos.

I saw the chief angel preparing to gather
All matter to orbits, all movements of
space, to
A system of order, as tones on a harp-
string,
A harp of the universe held by his
power.

Upon th' well-tun'd strings circled a
trin'ty
Of movements, the orb of one th' whole
including;
The squares and the cubes, geometric'ly
reckon'd,
Show plan in Jehovah's great work of
creation;
Q 2

And planets with systems, in nebula journeys,
Make harmony ages preceding the Sabbath.

One chord long the pathway of nebula trembled;
Another responded from cycles of systems;
The highest in chorus resounded from planets;
While all in their parts gave the music of spheres, till
Mazzaróth swept eastward the many full circles,
A clock of the universe marked by precession;
And man from the mountains of selfish conceptions,
Through faith had returned to welcome the Saviour.

As th' angels' deft fingers were sweeping these octaves,
Benetnasch of th' Bear, in the colure then blazing,
One strain far above all the others resounded,
“The Seen must give place to the Unseen and Real.”

The angel in line with Benetnasch in
Ursa,

Here lifted his hand to the heavens, ex-
claiming,

That time as once measured should now
be no longer.

As chas'd by the winds of the buffeting
tempest,

The earth and the heavens now roll in
confusion,

As leaves of a fig-tree, when frosted in
Autumn,

The mortal had gone, disappear'd at one
mandate;

And man, now in form of the glorifi'd
Jesus,

Alone tells of forces once given to matter,

As joining the angels in song and in
glory,

He enters anew on the study 'f Jehovah.

Here God, as the Alpha, stands forth as
Omega;

“The First is the Last,” and the song
now is ended.

AND WHAT BEYOND?

“Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is.”

John having through vision traced matter through its changes to its final rest, was prepared to appreciate the force of the symbol used by Isaiah in a vision of the New Covenant in contrast with Old.

“For, behold I create new heavens and a new earth; and the former shall not be remembered nor come into mind.” Isa. 65.

“The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock;” “and a little child shall lead them.” The abiding nature of the

New Covenant was now placed in symbol of a new heavens and new earth.
Rev. 20.

In his first vision, he saw it as a tabernacle home, which the church militant may afford the soul while here passing our probation. "And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he shall dwell with them, and they shall be his people."

And he that sat upon the throne said, "Behold, I make all things new." "I will give unto him that is athirst of the fountain of the water of life freely." "He that overcometh shall inherit all things; and I will be his God, and he shall be my son."

In a second vision, he beheld the church of Christ under the figure of a "Bride to the Lamb." She is entering

the “New Jerusalem city” as her final home. “And he carried me away in the spirit to a great and high mountain, and showed me the great city, the holy Jerusalem, descending out of heaven from God.”

“And there shall be no night there.”

“There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they that are written in the Lamb’s book of life.”

His third and last vision, and that which was to seal the visions of God in prophecy, was to symbolize the purity of all true covenant principles, to a river flowing as a healing river past each man’s door, inviting all to drink, without money and without price. “And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God, and of the Lamb.” “In the midst of the street of it, and on either side of

the river, was there the tree of life, which bear twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations."

"I, Jesus, have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, the bright and morning star."

"And the Spirit and the Bride say, 'Come,' and let him that heareth say, 'Come.' And let him that is athirst come. And whosoever will, let him take the water of life freely." "The grace of our Lord Jesus Christ be with you all. Amen."





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